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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVIII.

JACKSON, MISS., August 19, 1926

NEW SERIES
VOLUME XXVIII, No. 32

MISSISSIPPI BAPTIST ASSEMBLY Gulfport, Miss., Aug. 7-14, 1926 Walton E. Lee

The Assembly season among the Sunday School, B. Y. P. U. and W. M. U. workers in our Southland has come to be a time and means of giving great impetus to the work. In this Mississippi is in line with all the other states. Formerly two encampments were held in the state, one at Blue Mountain in the northern section and one at Hattiesburg in the southern section of the state. Three years ago it was deemed best to consolidate and have but one assembly and that it be held at the Gulf Coast Military Academy near Gulfport. This week has witnessed the gathering of the workers from every section of the state at this shady retreat "by the sea". The attendance was splendid, considering that it is the protracted meeting season with the churches, detaining many of the pastors and the location being at the extreme end of the state.

The committee on program provided the best, securing in addition to our own splendid talent some of the best from other states. Each phase of the work received due emphasis, and good interest was manifest.

Stewardship and Budget

The stewardship work under the direction of Bro. J. S. Deaton and Dr. G. S. Dobbins, who spoke each morning on Church Efficiency in its relationship to the Stewardship and Budget work in our Southern Baptist Convention churches, proved a very popular subject. About fifty were enrolled in the class.

Dr. Dobbins' teaching was along practical lines, centering around the problem of bringing our people to a proper conception of the Bible doctrine of stewardship. The Budget plan of financing the work was emphasized and is coming more and more to be recognized by the churches as the best. Dr. Dobbins pointed out that the solution of our cooperative program lies in bringing our people to a proper recognition of Christian stewardship of life and possessions and the putting on of properly planned budgets in our churches.

One of the inspirational addresses was delivered by Dr. Dobbins and one member of the assembly declared it was worth the expense of the trip.

W. M. U. Work

The largest class of the assembly this session was that taught by Mrs. D. C. Creasman; and the book used was "Prayer and Missions". This work was under the auspices of the W. M. U., and the splendid services of Mrs. Creasman held day by day all the women and young women and many of the men. Over ninety registered in this class and splendid interest was maintained throughout the week.

Mrs. Creasman, who came as the Union representative to assist the State W. M. U., is also an expert Sunday School worker and graciously agreed to take a class for Miss Minnie Brown in Junior S. S. work. In both departments Mrs. Creasman was appreciated and greatly endeared herself to Mississippi assemblers.

Miss Fannie Traylor, Young People's Leader of the State, had some fifty young people under

THE GREAT PUSH

In common with all Southern papers and in cooperation with the Cooperative Commission of the Southern Baptist Convention, The Baptist Record will ask all pastors, denominational agencies in the state, and all our people in the churches to make a great campaign in September and October for new subscriptions. See what Dr. Gunter says on page five. A special offer of sixteen months subscription for \$2.00, that is from Sept. 1st, 1926 to Dec. 31, 1927. They must be bona fide new subscriptions, and the \$2.00 must accompany the order. This is a special concession for these two months only. Get everybody in your church to subscribe. Let them come on now.

the Big Tree each morning during the W. M. U. hour for mission stories, songs and plays.

Miss Lackey, State Secretary, was much gratified over results of W. M. U. work in all its phases at this encampment.

B. Y. P. U. Work

In this department five very successful classes with a fine attendance was conducted each day.

Mr. Wm. E. Rhodes of Eldorado, Ark., taught "Senior B. Y. P. U. Administration", one of the books in the course of study.

Miss Mary Etta Buchanan had a class in the new "Junior and Intermediate Leaders' Manual", another book in the course. Mrs. E. V. May and Mrs. Auber Wilds conducted classes in "Training in Christian Service" and "Bible Heroes", respectively, while Mr. Wilds, the B. Y. P. U. Secretary of the State, taught "A General B. Y. P. U. Organization".

It is believed that definite constructive work was done in each of these classes and will tell in a splendid way throughout the years.

Friday night was "talent night" and was given over to the Unions represented in the assembly and each took a part on the program. It proved to be one of the most interesting sessions of the assembly.

Sunday School Work

It was gratifying to Bro. Byrd, the State Secretary of this department, and President of the Assembly, that not a single teacher or speaker on the program failed to be present and to fill the place assigned.

The first fifty minutes of each day's program was given to class work: (a) Sunday School Administration by Dr. N. R. Drummonds, Texas; (b) Young People's-Adult Work by Mr. W. M. Phillips of the S. S. Board, Nashville; (c) Intermediate work by Miss Verda Von Hagen; (d) Junior work, Mrs. C. D. Creasman, Knoxville, Tenn.; (e) Primary work, Miss Mattie Leatherwood, Louisville, Ky.; and (f) Beginner and Cradle Roll work, Miss Minnie Brown.

To those who know these splendidly equipped workers it goes without saying that those in their classes during the assembly were exceedingly fortunate. It was a week of very con-

structive work in the Sunday School department of our state.

The Inspirational and Bible Hour

At the Inspirational Hour each day splendid, practical messages were brought by Mr. Phillips, Mr. Rhodes, Drs. Drummonds and Dobbins and Mrs. Creasman.

Dr. J. B. Tidwell, of Baylor University, Texas, came to the Bible Hours and Sunset Services each day seemingly at his best. Being one of the great Bible teachers among Southern Baptists he brought to the assembly out of God's treasury "things new and old". His scriptural interpretations were orthodox and presented in a way much out of the ordinary beaten path.

Dr. Wallace Bassett, a leading pastor, also of Texas, preached five most excellent sermons.

To attempt to give even a synopsis of the splendid addresses and sermons of these brethren would consume more space than the report is entitled to, besides it could hardly be done without doing them an injustice. They would have to be heard to be really appreciated.

Recreation Hours

Each afternoon of the week was given to recreation and fellowship. One afternoon a trip was made to Ship Island, which was enjoyed by everyone. The recreation "stunts" under the direction of Mr. Rhodes were enjoyed by all except those who were too old or too dignified for such things.

Music

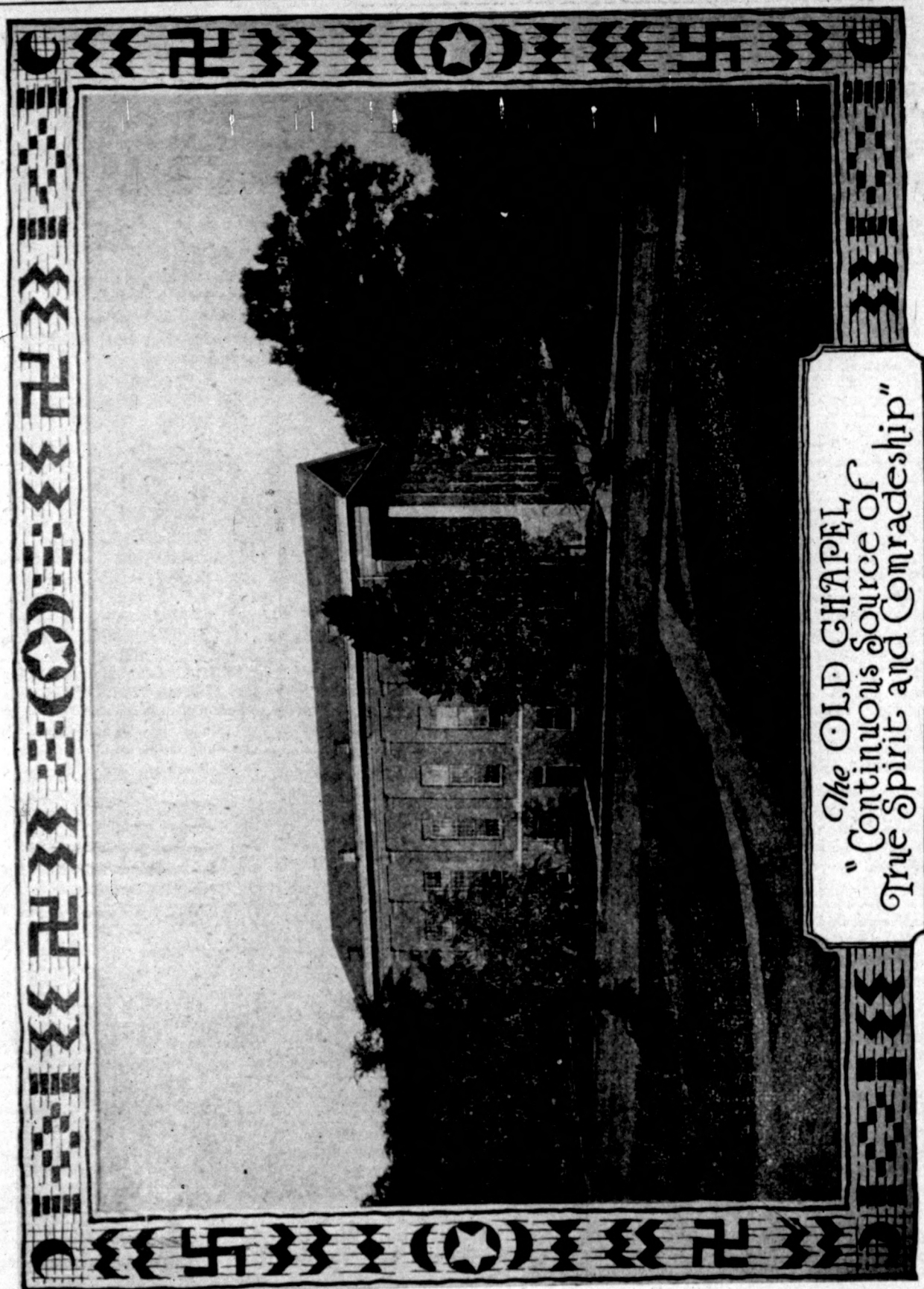
One of the most pleasing features of the meetings was the music under the direction of Mr. Alvin Doty. In addition to the old familiar songs a number of solos, duets and quartets were rendered. Mr. Doty is a splendid leader of song and we claim him as our own.

Business Session

On Wednesday afternoon a business session was called, over which Mr. Byrd presided.

A lengthy discussion was engaged in in relation to the advisability of continuing the one encampment on the coast, or having two or more. It was finally agreed to continue the one, and officers elected as follows: J. E. Byrd, President; A. J. Wilds, Vice-President, and S. G. Posey, Secretary. The heads of the different departments were elected a program committee, and Walter E. Lee, Publicity Director.

Brother F. E. Burkhalter writes from Nashville that the Cooperative Program Committee of twelve on the tenth of August decided to carry on without a general director for the present. Another meeting of the committee will be held in Richmond, Sept. 7, and at other times if necessary. An earnest effort will be made in the fall to secure the \$9,000,000 subscription agreed upon at the last Convention. A committee, consisting of Drs. I. J. Van Ness, B. D. Gray, C. E. Burts, R. J. Bateman and J. T. Watts, was appointed to recommend a General Director and maintain close cooperation with the states. There seem to be fewer special appeals being made and so more cordial cooperation in promoting the entire program. The committee will still have the valuable services of Mr. Burkhalter as Publicity man.



MISSISSIPPI COLLEGE

We believe that our people should and would like to become better acquainted with their oldest educational institution in the state, and accordingly four issues of this paper will contain special pictures and facts for the readers' information.

Today's Pictures

The College Chapel was erected in 1860 at a cost of \$20,000.00. During the Civil War it was the scene of a battle, and being taken by the Federal Army, was used as a hospital and stables. It is in excellent condition. The upper part of the building is the college auditorium and the lower floor contains several class rooms.

A coat of white stucco up to the second floor was applied this summer which greatly improved the appearance of the building.

Jennings Hall has been our largest dormitory up to the present time. It was named in honor of Capt. Z. D. Jennings, whose family donated \$20,000.00 to help erect the building. It was built in 1907. All the rooms were recently renovated. Each room in all dormitories is supplied with electric lights, steam heat, lavatories, single beds, dresser, table and chairs, and are exceedingly comfortable.

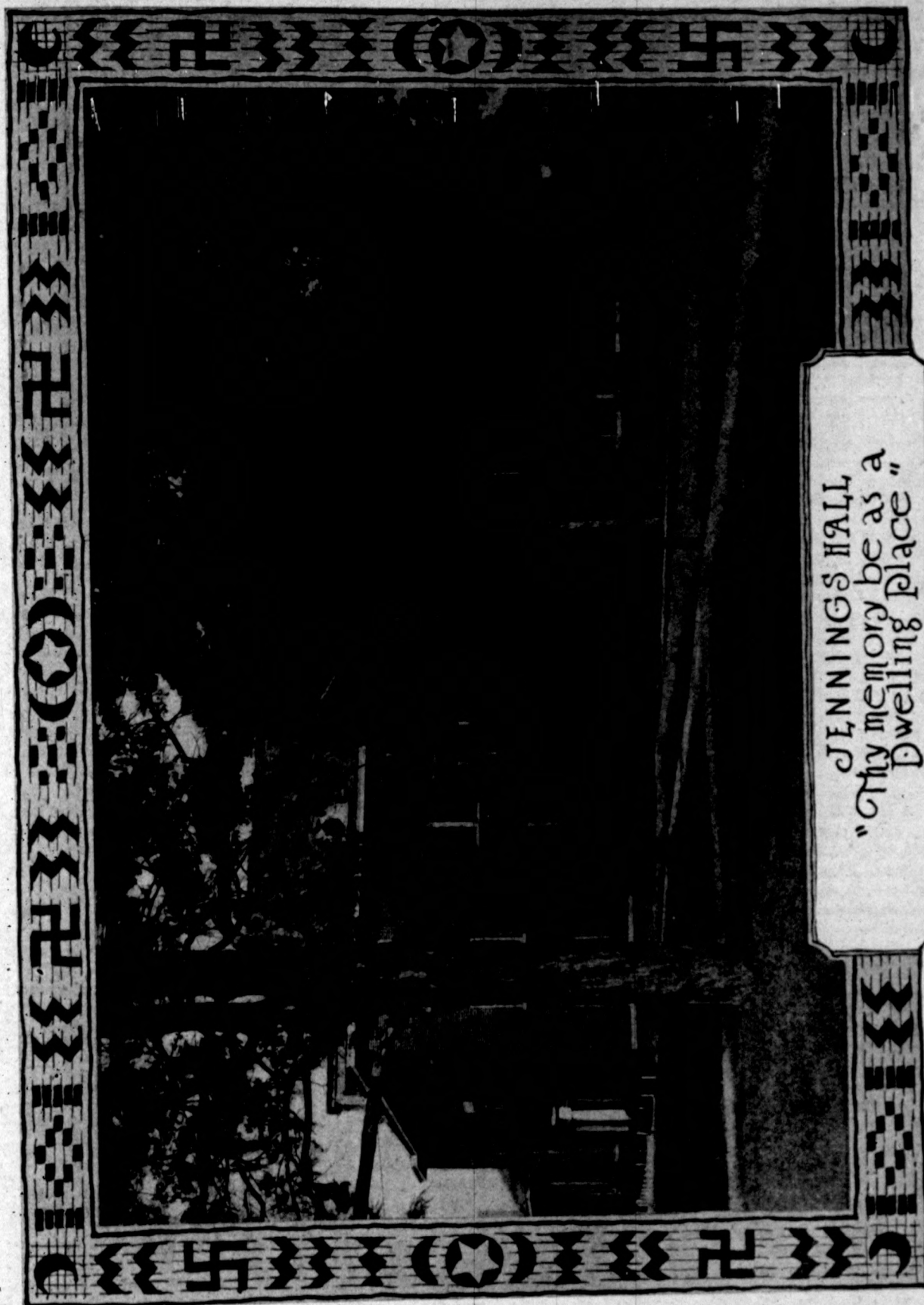
Its Beginning

The College was founded in 1826 and came into control of the Baptists in 1952, since which

time it has made remarkable progress in the face of terrible odds following the Civil War and other depression. But the life of the College, since the days of its establishment, has contributed very largely to the development of our State and the preservation and progress of our true Christian ideals and principles.

The Big Celebration

NOVEMBER 18-19-20, 1926! Those are the special days to check on your calendar if you are to be present and have a part in the Centennial Celebration of Mississippi College. These dates follow the Baptist State Convention which meets in Jackson the same week. Thousands of people will take part in this occasion, which will be the most significant educational celebration



JENNINGS HALL,
"My memory be as a
Dwelling Place"

ever staged in Mississippi. Representatives from all leading educational institutions of the South will be invited to take part and it is desired by the College that our Churches send their representatives. The committees in charge of the program for this celebration appreciate the many suggestions made by all friends of the College.

Standing in Educational World

Having full and regular membership in the Southern Association of Colleges and the American Association of Colleges, Mississippi College has a scholastic rating equal to the other leading educational institutions of our country. The prestige and influence of no college has been more outstanding. In every section of the State and other places are to be found the products of the

College, her former students and alumni. These men have won for their Alma Mater a name that any institution would do well to covet.

Last Session

The enrollment for 1925-26, during regular session	533
Enrollment during summer 1925.....	319
(The summer enrollment for 1926 is more than 400.)	
Total enrollment, none counted twice.....	766
Seniors	95
(Students graduating in summer 1926 bring number of graduates for this year considerably above 100.)	
Ministerial students.....	73
The session was considered one of the best in	

the history of the College. Excellent scholastic records were made and the spirit and conduct of the student body was very gratifying. The main purpose and program of the College was carried out in an admirable manner.

Control of the College

The Board of Trustees, composed of fifteen men elected by the Baptist State Convention, has supervision and control of the College and its various interests. The Faculty, of which Dr. J. W. Provine is the executive, has direct supervision over the student body and the academic work of the College and is responsible for carrying out the policies of the Trustees. There has always been admirable harmony between Trus-

(Continued on page 6)

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD
BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

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Entered as second-class matter April 4, 1919, at the Post
Office at Jackson, Mississippi, under the Act of
October 3, 1911

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.
Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

IF THE WORST COMES (II Cor. 5:1-10)

In the previous verses Paul has spoken about the earthen vessels in which the gospel message is carried and the consequent honor which goes to God and not to us. But he is not through with his remarks about these frail containers which by their perishableness exhibit the indwelling life of Jesus. They are sure to perish in the end. They cannot endure always. He himself lived constantly on the edge of death, and was inevitably approaching it. What is his attitude in expectation of it? What is the Christian attitude? Is it different from that of other men?

The answer is given in these verses referred to above. He says "We know". The word "know" stands out like a beacon on the hill top; like a light house on the promontory which faces a dark and troubled sea. We know that if our earthly habitation, a mere tent, be loosed till its folds collapse, we have a building from God, a substantial house, eternal in the heavens. There is no guess work here. There is no dim hope. There is no galvanized courage to uphold us or to prevent the collapse of our profession or pride before others. We know that we have a building of God.

How can one have such assurance as to the future? How can we banish doubt and fear as the end approaches? How may we say with Paul, "We know" that in the end we are not making a leap into the dark? If the worst comes and the end is inevitable, how can we face it without fear, yea even with joyful anticipation of triumph and assured hope of a larger life?

The answer to these questions is in the one essential fact of Christian faith, namely the resurrection of Jesus. Paul knew that there was a life hereafter because Jesus had risen from the dead. He had appeared to him in glory on the Damascus road. This had changed everything in his faith and life. There could never again be a doubt as to the life hereafter. He was dead but is alive forevermore. Henceforth, the dissolution of our bodies becomes the opening of the gates of glory. Every bodily pain is a call of the invisible world. Increasing bodily weakness is promise of release. "For verily in this we groan longing to be clothed upon with our habitation which is from heaven."

Then Paul gives us in verses 3 and 4 a hint of something found nowhere else in the Bible so far as is known to this writer. He says we are not going to be without some form of bodily existence and functioning when this present body perishes. Even before the resurrection we will be "clothed" and "not found naked". He did not expect to be unclothed, that is that the spirit would have no corporeal expression or activity, but "clothed upon", that is in some way embodied, that "what is mortal may be swallowed up of life".

Many have wondered how mind or spirit can function without the accompaniment and use of some sort of material organism. How can we think without a brain? How can we communicate our thoughts and will to others? How can we work without some instrumentality? In this life these seem impossible. But what of the life beyond the grave, when we have shaken off this mortal coil? Paul does not explain it all. He may not have had much of it revealed to him; though he had had a vision in which things were shown him which it was not lawful for him to utter. But this much he tells us: We will not be unclothed. There will be some form in which the spirit shall find itself; some organs through which it will function. There will be no soul sleeping. There will be no wandering spirits aimlessly awaiting the resurrection of the body. There will be activity in plenty and ample means of the spirit expressing the fullest life. It will be far better than it is now. That which is mortal shall be swallowed up, completely absorbed and glorified in a larger, fuller life.

His assurance of this is confirmed in two things: "He that wrought us for this very thing is God". The infinite God has undertaken it. He who is life is responsible for the fulfillment of what he has begun, and he is abundantly able. The other confirmation is in the fact that he has already given us the earnest of this greater life in the gift of His Holy Spirit. We are already experiencing an enlargement of life by the working of his Spirit within us which is the beginning, the foretaste, the guarantee, of the fullness of life to which we look forward.

The effect of this faith and assurance is seen in Paul and all who have a like precious faith. He says, "We are of good courage", and then he repeats it, "We are of good courage". We can meet life's difficulties and duties with high purpose. We can meet death without fear; willing rather to be absent from the body, welcoming the release from bodily limitations and weakness and suffering that we may be at home with the Lord. And this further effect, namely that we seek, whether on this side or on that, to be "well pleasing to him". Our joy on the other side will be in proportion to our faithfulness on this side. The Judgment seat of Christ is the clearing house of character, conduct and destiny. If we keep that clearly in view it will help us mightily in our living.

Pastor Bryan Simmons was assisted in his meeting in Bethel Church, Yazoo County, by Dr. B. H. Lovelace of Clinton. There were nine additions by baptism and two by letter.

Mrs. J. L. Pettigrew died at Clinton on August 11. She was the widow of one of the long time prominent and beloved ministers in Mississippi, sharing the joy and sorrow of all his life and work. Brother Pettigrew, who died some ten years ago, was many years ago pastor at Clinton and later of other churches in Hinds County. He was an early graduate of Mississippi College, a Confederate soldier and long a trustee of the college. Mrs. Pettigrew was a woman of lovely Christian character and highly esteemed by a multitude of friends.

The American voter is a queer animal. If he suspects that somebody has got a licking, no matter how well deserved, his sympathy is immediately aroused and he puts a poultice on the sore place by electing the victim or some of his kinfolks to office. Every scapegrace and criminal has to be vindicated. Now the case is found in Kentucky. A woman, whose husband was sent from Congress to the penitentiary for conspiracy in violating the prohibition law, immediately announced herself as a candidate to succeed him. And she was elected. You don't have to go to the Bible to find proof of total depravity. Look for it—just anywhere. What sort of constable and magistrate have you in your beat?

Rev. R. D. Stringer becomes pastor at Cotton Valley, La.

Rev. J. V. Tinnin of Nachitoches, La., and Miss Grace Hall of Shreveport were married Aug. 8.

F. C. Flowers, Jr., son of the Louisiana Orphanage Superintendent, will enter Louisiana College as a ministerial student.

Notices have been mailed to all subscribers whose subscriptions expire this month. We have only two more issues, please renew at once.

Dr. L. G. Cleverdon writes that the Baptist Bible Institute gives promise of having all space taken that is available for students entering in September.

Pastor B. A. McCullough baptized five into fellowship of the church at Star and welcomed three by letter as a result of a meeting in which he was assisted by Dr. L. Bracie Campbell.

The Florida Baptist Witness says that North Carolina, Florida and perhaps South Carolina have followed the example of Mississippi in declining longer to support the headquarters committee, preferring to save that expense which is regarded as unnecessary.

Now that the election is over it will not be out of place to express regret that in a recent political campaign in Mississippi the poor, bedraggled negro question was dragged in again. When will we ever be through with this miserable business? The shadow of a negro seems to throw some hysterical people into a conniption fit. If there are not some people who still believe in ghosts, they at least have a ghost dance around the negro question whenever it can save their political fortunes. May the good Lord deliver us from people who drag the negro in when they want to frighten the weak-minded.

Aberdeen, Miss., Aug. 2.—Every church in the city called in their 11 o'clock service Sunday morning, in order that their members could attend the first service in the new \$75,000 First Baptist Church. The new church is one of the handsomest plants in the state, and every loyal citizen of Aberdeen points to it with pride. Every seat in the large auditorium was occupied and the following program was carried out: Organ prelude by Mrs. Joe T. Morgan; invocation, Rev. B. A. Meeks; Scripture reading, Rev. L. P. Wasson; solo by Mrs. J. C. Borum; opening address, Dr. J. M. Walker, pastor; remarks by Frank Johnson, chairman building committee, and W. G. Peugh, chairman of finance committee; anthem, choir. Other visiting clergymen on the program were Rev. J. A. Rogers, Amory; Dr. H. T. Hinds, Amory; Rev. M. F. Harmon, Rev. G. E. Pryor and Rev. B. A. Meeks.

The Baptist of Chicago was not discussing Southern Baptists and did not apparently have them in mind when it said: "A church may be barred from representation in a state convention, and yet its right to representation in a general convention, in another state convention, in an association, or in a missionary society be unimpaired."

"Any church debarred by an association still retains all of its rights and powers as a Baptist church, including the privilege of uniting with any association, convention or other body willing to receive it."

This is a sound Baptist principle and if the Southern Baptist Convention is led to ignore it or violate it in order to chastise anybody or to visit its displeasure on anyone or its spite on anyone, it will be violating the Baptist principle and setting a Presbyterian precedent which may bring trouble all down the line. If thine eye be single thy whole body shall be full of light.

RELIGIOUS WORK AT THE MISSISSIPPI BAPTIST HOSPITAL

Every effort is being put forth to make the services rendered at the Baptist Hospital second to none in skill, science and courtesy, and many words of approval are spoken concerning the services rendered. However, to the writer, the chief reason for the existence of the Baptist Hospital is to magnify the name of Christ. It is with pleasure, then, that we bear testimony to the definite Christian work done at the hospital.

The Leader

Nearly a year ago, Mrs. R. L. Bunyard was secured to take charge of the Nurses' Home and become director of the Christian activities. She brought to this position a ripe Christian experience, special training as a teacher, a thorough acquaintance with our denominational activities and the confidence of a host of friends. No organized Christian work had been done in the hospital and no plans had been mapped out for same. She was indeed a pioneer. The new Nurses' Home was under construction, and while she was interesting the women of the state in furnishing the home, she was studying the situation and planning her work.

Here are some of the results.

Among The Nurses

Every morning between 6:30 and 7:00 the day nurses gather in their chapel for a prayer and praise service. On Thursday evenings they have their prayer meeting. Each Sunday Mrs. Bunyard teaches three Sunday School classes at the hospital, one for the day nurses, one for the night nurses and one for the colored help.

Courses have been given the nurses in W. M. U. work, and Mrs. Bunyard hopes soon to give a course in Bible Studies on Soul Winning. Observation indicates that she is training helpers, and will soon be ready to expand her work through these helpers.

Among The Patients

With a mother's heart and with the fruits of the experiences of sunshine and shadow she makes her daily rounds among the patients, giving a kindly smile, speaking a cheery word, quoting an apt passage of scripture and breathing an earnest prayer in behalf of the sick.

No doubt many a woman today recalls with joy the cheer of her visits when they were away from home and loved ones.

So souls are happy in the Lord today because she pointed them to the Great Physician.

Only eternity will reveal the fruits of such labors.

How We May Help

Pray for the leader and sometimes write her a note of appreciation and encouragement.

If you have loved ones going to the hospital write her about them, telling of their temperament and spiritual needs.

If you have a daughter or a girl friend in training there write her of your appreciation of such work and urge her to use these opportunities for Christian development.

Send Mrs. Bunyard a good book of fiction, and interesting story with a fine moral, that she may place it in the library for the benefit of the girls.

Yours in Christ,

—Bryan Simmons.

The Baptist Chronicle says that S. W. Sproles has resigned at Bernice, La. A good time for a Mississippi church to bring him home.

Rev. B. F. Wallace of Shreveport has given, as a thank offering for the recovery of his son, a lot in Pineville, La., valued at \$3,000 to the Baptist hospital and college.

Brother A. D. Muse and Singer Joe Bryant assisted Pastor J. O. Buckley at Society Hill in a good meeting. They are now at Olympia, Ky., in an evangelistic meeting and Bible Conference.

Convention Board Department

R. B. Gunter, Corresponding Secretary

The associational letters have been sent to the church clerks, two to each clerk. If for any reason clerks have not received the letter blanks, if they will notify the office others will be sent as we have a few left.

Reports on the various phases of our denominational work are being sent to the clerks of the associations. If for any reason a clerk does not receive these reports by the 22nd of this month, he will please write the office in order that a supply may be forwarded. The brethren who are appointed to write on the various subjects will please ask the clerks of the associations for report on his particular subject rather than to write the office. The associational clerks have been requested to mail reports as respective committees.

The ladies of Providence Church, Franklin County, have sent in a check for \$75.00 for denominational work. This is the amount which they have earned from the sale of chickens and eggs. There are also in this community five acres of cotton planted, the proceeds of which are to take care of our denominational work. The pastor who is leading these people is Reverend W. A. Greene of Meadville. He has a way of getting things done and his people seem to be pleased to follow his suggestions. They follow his guide and fear no evil.

The results which have come since the statements were mailed out to the churches showing amount pledged, amount paid and balance due, have been indeed gratifying. Many churches have made up the deficits and some have gone far beyond. For example, Crystal Springs Church is several hundred dollars ahead of their pledge, having sent in \$600.00 which covered the small deficit and gave them several hundred to their credit. We are learning to put business into our religious work. Churches should every month notify all members who are in arrears and the Board should notify all of the churches which are in arrears and these notices should be considered just as a good citizen would consider a notice from the bank, a notice of taxes due, or statement from his druggist or grocer. The Lord will appreciate such an attitude just as much as do the men with whom you carry on business. July receipts were over \$3,000.00 ahead of July last year.

The Baptist Record Campaign

The Editors of our Baptist papers, following the recommendation of the Southern Baptist Convention, have signified their approval of a simultaneous Southwide campaign for new subscribers. This campaign is to begin September first and continue until the first of November.

During this period, it is the desire of those interested that those who have previously taken the paper shall renew their subscriptions in order that they may keep abreast the work of their denomination and thus they will be more interested in the Cause of Christ.

AS A SPECIAL INDUCEMENT TO THOSE WHO HAVE NEVER TAKEN THE BAPTIST RECORD, WE ARE OFFERING THE PAPER FROM SEPTEMBER 1, 1926, TO DECEMBER 31, 1927, FOR \$2.00. PLEASE UNDERSTAND THAT THIS OFFER APPLIES TO NEW SUBSCRIBERS ONLY.

This campaign can be made a great success and a great blessing if pastors throughout the State will simultaneously lay hold of it. No better start can be made than to preach a strong sermon on the importance of subscribing for

and of reading the Baptist Record. In many cases, this sermon should be followed immediately by an appeal for subscriptions. In some instances, it may be better to appoint a capable committee to solicit subscriptions of those members who have not thus far subscribed for the paper. But in the main, it would be better to take subscriptions just following the sermon and then have a committee to follow this up.

When sending in remittances for the paper, be sure to give name and address of the subscriber; also be sure to indicate whether new subscriptions or renewals.

In addition to the above, the standing offer of \$1.50 for each family is open for those churches which desire to place the paper in their budget, thereby sending the paper to every Baptist home. Where this is done, the paper goes for \$1.50 to each home and credits are given for unexpired subscriptions.

Let's lay hold of this in a vital way from now until the first of November in churches and in associations. The campaign will not succeed without earnest effort, but it can be made to succeed if we give ourselves fearlessly and earnestly to it and if we realize that nothing else will reinforce the efforts of the pastor so much as the reading regularly the news contained in the Baptist Record.

The work of rebuilding Grove Ave. Baptist Church, Richmond, Va., is well under way, and the contractors assure the building committee that the building will be ready for occupancy by January first.

It is estimated the cost of rebuilding will be \$125,000, exclusive of furnishings. During the trying period the congregations are encouraging in size and loyalty. The church services are being held in one of the city High School buildings. This is the church of which Dr. J. W. Storer, formerly pastor of the First Church, Greenwood, is pastor, and who succeeded Dr. Len G. Broughton, now of Jacksonville, Fla. Its membership is 1,100.

GIVE WHILE YOU LIVE
and

LIVE ON YOUR GIFT

Can one do that? Yes.

The Foreign Mission Board of the Southern Baptist Convention issues

ANNUITY BONDS,

which bear interest of 4% to 10% per annum according to age. By investment in these Bonds

ONE CAN LIVE ON MONEY GIVEN

to the greatest Christian task in the world.

THE LOST NATIONS,

which have been longer neglected, present greatest destitution and have the greatest needs, make the largest claims upon American Christians.

For information about Annuity Bonds write to J. F. Love, Corresponding Secretary, Box 1595, Richmond, Va.

(Continued from page 3)

tees, Faculty and the Convention.

The Trustees are as follows:

Dr. B. W. Griffith, President, Vicksburg, Miss.
 Prof. F. M. Coleman, Secretary, Jackson, Miss.
 Hon. J. M. Hartfield, Treasurer, Jackson, Miss.
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 Hon. J. M. White, West Point, Miss.

Next Week's Issue

The Faculty, Science and Ratliff Hills will be shown in next week's paper together with several other facts as to courses, degrees, expenses, college activities, etc.

WOMAN'S COLLEGE

I am in receipt of a letter from one of our students who has been taking summer work at one of the largest Southern Universities. I quote a paragraph from it.

The Woman's College girls who stayed at the girls' dormitory made a good impression for Woman's College. Especially did they stand out for Christian principles. I have received the deepest of pleasure and learned many profitable things from meeting and associating with the girls and boys from other Colleges. Still I am 100% for "That Woman's College Spirit." It is the best in the world.

Mrs. Johnson, as the days pass I realize more definitely just how great a mission M. W. C. is performing in training and sending out girls who stand out from the average College girl and whose lives are filled with the desire to make the world better.

FRIENDSHIP AND RIGHT

Many a sin is committed that friendship is expected to justify. It is not exactly what we would have done if we had been left to ourselves to decide, but under the circumstances, we could not see what else to do. Rather than to be disobliging, rather than to be thought puritanical or "righteous over much," we yield, waive the obligation to conscience and charge the debt to conscience to the score of kind feeling. But it is at bottom a question of allegiance. The Master asks an undivided heart, and we have no right to betray Him in the home of our friends. To hate father and mother and friends for His sake is ethical, not emotional. It is a question of loyalty. To please them would we to displease Him? If so, we are not His followers, but theirs. No man can obey two masters. Solomon's building a heathen shrine to oblige a heathen wife was heathenism pure and simple; idolatry, root and branch. To neglect a duty, to compromise a principle, to pull down colors, to do a little wrong rather than to be thought a religious prig, bigoted, or, at least, peculiar, is a great temptation; but then is the time for the uncompromising, "the everlasting No," to ring from us, and firm loyalty to God to be seen without. Friendship that calls for disloyalty to God needs destruction or reconstruction.—Selected.

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 730 Rush Street,
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ENCOURAGEMENT COLUMN

By Ernest L. Davis, Pastor, Pontotoc Baptist Church

"Amen!"

It was the final one.

A patient and attentive audience was fast disappearing into the darkness out the two entrances of a church in Mississippi.

The janitor was closing the windows for the night.

A few persons, for one reason and another, lingered for a word with the pastor.

Five minutes more and the night swallowed these up.

A deacon returned as the pastor was in the act of leaving.

"There is a man, pastor, back in the Sunday School room near the north exit that seems to be sick. He has made no effort to leave the building. Join me and we shall inquire about his condition."

The janitor was assured by the pastor that the lights would be "pulled", and politely he excused himself and was likewise soon lost in the darkness.

Pastor and deacon hid themselves to the aid of the lingering man in the Sunday School room.

With face drawn, characterized by a deathly paleness, the man sat in a crumpling position.

An audible sigh was heard. Another. And yet another.

Enough.

It was evident to both the pastor and deacon that the man was really sick—sin sick.

But one question was necessary. Forthwith a confession of many crimes committed was related.

One sigh after another followed by moans.

"Folks what can I do?"

Thus he begged for light.

And instantly light came—the light that illumines the soul.

A breath of relief.

The face was no longer drawn.

The color of life had returned—life, yea, ETERNAL, having come.

A prayer of thanksgiving was uttered by all.

The lights were "pulled", according to promise.

A final good night.

And—

"Say preacher! I plum forgot to say how WONDERFUL this is."

Truth!

And why not, since

"HE took upon himself the iniquities of US ALL", and

"Through Jesus the Son, the crucified One, He blotted them out forever."

The Grenada County Baptist Association that was to convene on Sept. 8th and 9th, has, for good reasons, been postponed, and will meet with the First Church of Grenada on Sept. 22nd and 23rd, 1926. —O. L. Kimbrough, Moderator.

J. P. Holcomb: A very successful week of revival services at Eastabuchie closed last Sunday. Rev. E. S. P'Pool did the preaching. There were 12 added to the church, and 6 of these were by baptism. May the Lord continue to add His blessings!

THE DISTRICT ASSOCIATION AND THEIR IMPORTANCE TO THE COOPERATIVE PROGRAM

J. F. Love

The annual sessions of 986 Baptist district associations within the bounds of the Southern Baptist Convention have begun and will be running from now until in October. Probably 25,000 Baptist churches will be represented by messengers in these annual district associations. It is probable that more than 2,000 of the more than 27,000 Baptist churches in the South will not, for one reason or another, be represented in these associations, the chief cause being perhaps, the lack of spiritual vitality.

There are no meetings in which so many Southern Baptist churches are represented and none which so nearly represent these churches as these district associations. There is no meeting to which churches communicate so largely and so directly their wishes concerning denominational affairs, and which in turn communicate to the churches so much of the denominational life and purpose as does the district association.

These Baptist associations are, therefore, immensely important to the religious life and work of the Baptist denomination. How can these associations be made to enrich the churches and the denominational life, and to enlarge the influence and honor of Christ in all the world? Certainly the success of the denomination in promoting its own life, accomplishing the tasks, and in communicating Christ to a lost world and winning for Christ His honors, are conditioned upon cooperation by Southern Baptists. If every Baptist in the land would seriously consider this matter of the value to the denomination, to the world and Christ, of combined effort, I feel certain that things which divide and dismember the denomination would lose their power to do so. I am writing particularly about the place of our Cooperative Program as it shall be considered in the Baptist district associations of the South. I wish, however, to approach this by making some suggestions which would, I think, create a favorable atmosphere for the question of cooperation in these associational meetings.

1. Let every one who exerts influence upon one of these Baptist district associations use his power to make the meetings of these associations for 1926 religious meetings in deed and in truth. Fresh attention should be given to being in the Spirit in Baptist associations. Tarry, oh, Baptist messengers, until ye receive power! Soil not the work of God with hands which have not received the cleansing power, nor spoil discussion with a tongue which has not been touched with the holy fire!

2. Give attention to great matters in these associations. Southern Baptists have under the blessing of God become a great people, and they are, because of this fact, responsible stewards of great and sacred things and causes. Give attention to these. Do not postpone or limit attention to the everlastingly important interests by giving undue attention to the momentary and incidental. Do not sacrifice the cause of Christ on the altar of personal or public opinion, pride or plans. Heaven will look down upon the messengers to these associations in deep concern for the sacred interests with which they are called to deal. Do not have too many reports and too many resolutions, and too much discussion on minor matters to the neglect of major matters.

3. Give attention, give prayer, give thought and conscience to the preparation of the reports which are to be presented and to the discussion of them when they are before the association. Let these reports not be merely formal and inane dissertations upon matters with which they deal. The reports ought to be filled with facts and to beat a strong pulse of motive and purpose. Discussion ought to blaze with missionary passion and have the marks of courageous leadership.

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MILLION DOLLAR Cooperative Program forward and give it hearty consideration in the very heart of the associational meeting. These meetings give us our greatest opportunity to get this great matter before the messengers of the churches and through them before the churches. It ought to be so presented and discussed and prayed over in these meetings as to send every messenger back to his church as its friend and advocate. State the facts, press the motives, answer questions, make suggestions looking to getting the power of vitalized consecration behind this Program. I warn those who love God and Southern Baptist cooperation that if they neglect to set this **NINE MILLION PROGRAM** before the district associations in favorable light on its merit, and to give it a tremendous impulse, they will have lost the greatest opportunity which the year will afford them for its promotion and success.

Among the reports to the associations will be reports on missions. These reports ought, of course, to give the messengers facts and information about missions which can be used by the messengers to promote the Program and thus secure support and relief for missions. There is no question that the Campaign itself needs, quite as much as the mission boards need, a new emphasis upon missions, and new and larger facts about missions. We need a missionary crusade which will disseminate information and missionary motive. Such presentation of missions will prove to be the greatest help to the Program. (Chairmen of foreign mission committees for these associations should write their State secretaries for suggestions on foreign reports which have been sent them for use in their respective states.)

There are scattered through the several states of the Southern Baptist Convention a large number of missionaries who are on furlough. Many of these are in the hands of the doctors and cannot do much deputation work, but they can greatly help if they are used in these associational meetings as well as in the churches of the state. The State Members of the Foreign Mission Board have been asked to help these missionaries on furlough make their itineraries and help quicken the denominational life throughout the South. All these missionaries have agreed with the Board not to make any appeal for their own stations, but to help give information to Southern Baptists about Foreign Missions and to quicken the interest of our people in this great enterprise. In this way all the mission stations can be best taken care of with Christian fairness and honorable impartiality, and the work of these missionaries can be made to contribute tremendously to the promotion of the **NINE MILLION DOLLAR Cooperative Program** on which Foreign Missions with other enterprises of the denomination depends.

May I suggest in closing that from every pulpit in the South, in every prayer meeting and Sunday School, Southern Baptists be called to prayer for these district associations now meeting and to continue their meetings for the next three months? I am as certain as I am of any value of prayer that if we can have such calls to prayer throughout our Baptist life in the South for these associational meetings, a new and larger and more blessed day will quickly dawn for Southern Baptists and for their work in all the world.

We regret that news of a good meeting at Tate St. Church, Corinth, was delayed. Pastor O. H. Richardson was assisted by Rev. C. S. Wales of Ripley. There were 17 additions, 10 by baptism.

Brother W. P. Davis sends a program for the Baptist Camp Aug. 31-Sept. 3 at Camp Henry Pratt, Columbus, Miss. Practical training in B. Y. P. U., Missions and other church work will be given from morn till noon each day.

Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

THE PURPOSE OF THE COOPERATIVE PROGRAM

To some it may seem strange, even unnecessary, that we should have a program at all. Many who believe in the wisdom of having a denominational program seem not to have a very clear idea of the real purpose back of the program.

What is the primary purpose of the Cooperative Program? Is it merely to increase our constituency; to save a certain number of individuals; to build more schools, orphanages and hospitals; to send out a larger number of missionaries; to enable us to more effectively care for our aged ministers? It certainly includes all of these, but no one, or all of them together, constitute the supreme purpose and motive which brought into being the Cooperative Program. The fundamental purpose of the Cooperative Program is to establish the Kingdom of God on earth. It is to hasten the day when the reign of God shall be complete and final in all the affairs of life; in state; in society and industry.

The purpose of the Cooperative Program, then, is a wholly unselfish one. It has the good of all men in mind; the promotion of righteous principles and righteous relationship among all the nations of the earth. A program, which has for its objective so worthy a goal, should have the cooperation and prayers of every Christian within our ranks.

The value of such a program will be clear to all who will take the time to think upon it. Its value lies in the fact that it simplifies the work and saves expenses. For several years I have been hearing here and there the statement that it takes ninety-five cents of every dollar contributed by Southern Baptists to get the remaining five cents to the foreign fields. No statement could be more false and deadening to the cause of missions than this. No intelligent person would dare make such a statement. You may be intelligent about the political situation of your state; you may know all about golf, the leading prize fighters, the movie stars, the latest type of automobile, etc., etc., but woefully ignorant concerning the Kingdom tasks. It has been demonstrated and conclusively proven during the past few years that our denominational work has been carried on at a very small cost. The expenses for carrying on the three-fold work: Missions, Education and Benevolence have varied somewhat for the past seven years, running all the way from 4% to 6½% of the total contributions. No business enterprise in America has been able to do business on so small percentage as have Southern Baptists. The economy with which we have been able to carry on the work has challenged the admiration of the business world, and has given us an enviable place in the ranks of our leading financiers. We should render honor to whom honor is due, and take off our hats to the noble secretaries of our several boards. They have proved themselves to be experts in finance; sacrificial in spirit, and noble of soul!

The second advantage and value of the Cooperative Program makes it possible for us to treat each cause fairly, in that each cause receives a proportionate part of the amount contributed, in proportion to the relative need of each cause. I do not know of a better way for Southern Baptists to carry out the apostle's injunction, "that there may be equality" than through the Cooperative Program. Every cause that we are interested in, and which has to do with the establishment of the Kingdom is in-

cluded in the program. The Allocation Committee has sought, in fixing the percentages which go to each cause, to be fair and to do justice to every cause included in the program. Every right thinking person must realize that some things are more important, and the needs greater, than others. Every cause, understand, is important, but some are more important, and the needs greater, than others. For example, take the American Baptist Theological Seminary as compared with our Foreign Mission cause. The Allocation Committee considered that Foreign Missions was relatively forty-nine and one-half times more important, or that the need was forty-nine and one-half times as great, as the American Baptist Theological Seminary. Let us take one other example, Home Missions as compared with our great Seminaries at Louisville, Fort Worth and New Orleans. The Committee agreed that the needs of Home Missions was five and one-half times as great as our Southern Seminary; five and one-half times as great as the Southwestern, and more than seven times as great as the Baptist Bible Institute. Hence, the allocations to these several causes were made upon the basis of their relative importance and need. We might go on through the whole program by way of illustration, but this will suffice. The point is: that every cause is treated fairly and receives the amount which its relative importance, or need, demands. This is a distinct improvement over the old method, and, let me also say, is far more equitable than designated gifts. Let it be understood that everyone has the right to designate his gift, we are not questioning that, but we are saying that the allocated percentages to each object in the Cooperative Program are much fairer to all. Designated gifts betray a lack of confidence in some of the causes which are included in the program. If we would give, according to the percentages, to the whole program, it would do away with the necessity for special collections.

Finally, the Cooperative Program is valuable because it tends to develop our people symmetrically and does away with lopsidedness in our religious work. It is very easy for us to fall into the mistake of giving to this, or that, cause to the exclusion of other causes, and thus miss the blessing that would be ours by supporting the whole program. Jesus said, "Where your treasure is, there will your heart be also". If we make the mistake of giving only to Foreign Missions we are apt to think only in terms of Foreign Missions and our hearts will not likely be in anything else. The same would be true in every case. To support Home Missions to the exclusion of Foreign; hospitals to the exclusion of orphanages; State Missions to the exclusion of education, would tend to develop in us the spirit of lopsidedness, and we would become dwarfed in our spiritual development.

Let us give to the whole program, and thus have a part in every phase of our organized work. Let us remember that the one purpose of the whole program is to establish the Kingdom of God, and, as we support every cause in the program, we share mutually every blessing derived therefrom. Let there be equity in our thinking, in our support, in our prayers as we carry the whole program to the throne of God's grace, praying that his Kingdom may come and his will be done.

At the Baptist Hospital last week were Rev. T. J. Ellis of Goodman, Mrs. Philip Didlake of Star and Miss Margaret Latimer of Clinton; all having serious operations.

W. M. U.

Laichowfu, Shantung, China, July 8, 1926.

My Dear Friends:

To each of you I should like to write a long letter and tell you all about the past year for many times have you been in my thoughts since my return from furlough, but since that would take more time than I have to spare I am writing a general letter to a number of you. Especially have I thought of those of you who opened your homes to me, burned your gasoline, had a share in the "shower" of useful and pretty things which I brought back, or helped toward buying the lot for the Girls' School here. Then there are the seven girls who have been kept in school this year who could not have been but for the special gifts from you for that purpose, and the cute little green hat given me by a milliner, and the dentistry done without the presentation of a bill, and calls of the Doctor who would accept no money, the watch and new books and the piano which now sits on the rostrum in the auditorium of the Girls' School, and the heat which we had last winter all make me want to sing out "America, America, My Beautiful America!" (Since the Fourth went by without my having time to even get out my flag I guess I should add "Star Spangled Banner" to the above.)

Speaking of the showers—You don't know what a joy the things have been to other folks as well as to myself! In April we had Mission meeting at our station which brought fifty grown ups and a dozen children here for five days discussion on the new plans for the work and adjustments to be made as a result of the shortage of funds for this year as well as of workers. We had fourteen in our house and we could never have taken care of them with the joy we did had it not been for the bed linen, towels, and other useful household things. The guests all left with the feeling that South Carolina was the place for a Missionary to come from! In the box from the Enoree field was a piece of pink striped Spring dress goods, and one Saturday afternoon in May I used my weekly rest time making that dress. Cut it after two o'clock, and had it on for supper but since there was no one living with me to enjoy it I went out calling on one of the families of Missionaries, and a little six year old, Charles Culpepper, was so delighted over the sight of something new, and it being pink, that he couldn't distinguish between the dress and the wearer. Sitting on a stool at my feet and looking up admiringly at me, he said, "Miss Smith, some folks has sweethearts what other folks don't think are pretty, but I guess there is nobody but what thinks you're pretty! Well, I know I think so anyway!"

Those of you who helped with the lot or gave me parting gifts of money will be interested to know that on my return I found exchange greatly advanced in my favor, there was some left from the lot fund and by putting it with what relatives had given me to use as I liked, I had six hundred dollars, and with this I built a dining room on that lot! I may not be able to make an eagle on a dollar squall but I sure have learned to stretch them! The food is now being prepared, cooked, and eaten all under a roof and it's a good roof too. Roof and walls with windows in them is all there is to it, but that is enough now for the ground floor seems quite substantial. The dining room faces the south winter sun, so is warm and cheerful, and ample in size for awhile, and if the Lord moves somebody's heart to give the School three thousand dollars for a permanent dining room, we will put a partition in the present one and have our two much needed Primary School rooms. But we don't want the big permanent one until all the Board's debts are paid and we need it worse than any other school does.

Of course all the above objects mentioned are appreciated for their value and use in the work and to me, but more than this do I appreciate the interest and love of you folks for that is

what encourages one's heart and keeps it beating up to time through all the difficulties and things which would discourage. I would give you a false picture of Mission life if I made you think we are always bubbling over with joy at being here. There is always a deep calm abiding "Glad" over the fact that I am where my Saviour wants me, and a real joy in the thought that the work is His, and through all the trying experiences that come He lives in my heart and so fills me with Himself that these things that perplex can be left with Him rather than disturb my sleeping hours, but nevertheless Mission work is uphill business especially so in China now. But I'll tell you when I do Bubble over—It is when I get one of the school girls in my study with the door closed and lead her to take my Saviour as hers! No amount of political chaos, anti-Christian agitation, anti-foreignism, or the wailing sounds falling on the deaf ears of the gods about us, can keep me from "Bubbling" then! It is this this keeps us here and makes us want to come back when we get away. During the last three weeks I have had a good time with the girls from the fourth grade down. Some had been in school just this term and others had just gotten old enough to take the step. For the Bible examinations I take these grades individually for an oral exam. As this gives me chance to see how much they are getting and understanding about Christianity. I found so many of them this time had been prepared by their daily Bible in class, and were just ready for some one to lead them to a personal acceptance of the Saviour. I had to get this in one at a time along with my other work, in the school, and was so interrupted by the old women enroute to the Temple that I lacked a few getting around. My efforts with the poor old stupid women made me again doubly glad to be able to give my life to the young. For three days the women filled our school compound and every time I came from class and entered my study they poured in behind me, but they were much more anxious to find out why I did not have a mother-in-law than to hear the Gospel. (A difficult question for a woman to answer), but I could tell them how old I am, how much a foot of cloth cost that made my dress, and what kind of food I eat and how many miles I am from home, a few dozen other questions, the answers to which they understand well enough, but when I begin to tell them about Jesus, they immediately say, "We can't understand your language," which I know is just an excuse to let them talk about me rather than listen. But there is always one here and there among them who is eager to listen, and by the time they go around to each Missionary, and hear a little Gospel from each one they sometimes want to come again to hear more. A few asked me on leaving this time how to pray to the True God. And Native Christians are busy on them too, the Bible women and evangelists distributing tracts and gospels and preaching to them. My sixth grade is the noisiest room in school, the girls being just full of mischief, and have to be called down about once a day. During one of their study periods I heard such a commotion in their room that I went running up the stair to quiet them down, and there were two of the loudest girls among them in each end of the room with a group of women around her preaching to them for dear life. I quietly went down the stairs without a word.

Among the Temple worshippers last week we had a case of "Before and after taking"! He began his career by taking another man's wife when he already had one of his own, soon after he began that which caused more disturbance for it was money, arms, men, and anything that interested a bandit for this he had become. He went North and joined himself to the famous Manchurian war lord and having courage to dare anything he was soon a high army official. The thrill from taking the wife led him to take seventeen more so now there are nineteen in all,

and his last big take was a whole Province over which he proclaimed himself Governor. He built a motor road out to his home village connecting his village up with the motor road through this part of the Province.

His early wives, mother, sisters, aunts, and cousin's and brother's wives before the "Taking" dressed themselves in blue cotton cloth and came in to the Temple in the village cart with all the other women of the village, taking their turn at riding and walking eighteen miles and went round just as interested in the sights of the city, and if there were any Missionaries here no doubt were just as curious about them having no mother-in-law as the above type of which I spoke, but after "taking" what? Last Tuesday the biggest of the three Temple days of the week, Cars of armed soldiers came, sailing toward the city followed by several cars of His Excellency's women folk all dressed in richest of silks, sedan chairs met the cars and transferred the ladies to the Temple where they got on their knees and bumped their foreheads on the brick floor before the dumb idols which knew not the man of the house had "Taken" and changed their state! But had he changed it? Aye, I think not. Had they walked leaning on their sticks they might have curiously examined the Missionary bedding and clothes, and heard enough of the Gospel to make them want to know how to pray to the True God. Then it is not material prosperity that China needs; but that which changes the heart out of which are the issues of Life.

We are having a terrible drouth now and every thing has been done that could be thought of to provoke the gods to send rain. They were put in Sedan chairs and carried out to view the parched state of the crops and a few days after that they were given a good thrashing, but still they send no rain, and the mystery is that next year they will be worshipped just as faithfully as if the rain had come at the first asking. Children with leaves wreathed around their necks and on their heads have been parading the streets and beating their drums and blowing horns trying to arouse the attention of the gods, and one family here near us has even had the dog wearing a wreath around its neck "praying" for rain. It just shows that human nature is the same the world over and a head knowledge of what is right and wrong is not going to change people for the right. People here no more give up idol worship on learning that it is wrong than all the folks at home give up sin who know of the True God. It is only as the Holy Spirit moves their hearts and enables them to turn to the Saviour, and that is why we ourselves are so helpless without the presence of His power. And just here is where you at home have your share in the work, for the Holy Spirit moves in answer to prayer, convincing and convicting these people of their need of a Saviour, and in answer to your prayers He works through us, and saves them. So this is what we need above everything else. And especially do our native workers need prayer for they are able to reach their own people, or should be, more effectively than we outsiders.

Thanking you that you are praying for me and for what I am attempting to do, and for your interest, and wishing you abundance of joy in your own hearts and homes, I am,
—Bertha Smith.

Mr. Richard H. Edmonds, editor of Manufacturers' Record, cabled Clemenceau approval of his recent letter to President Coolidge on debt cancellation, saying that millions of Americans approve. We are puzzled to know how he got so speedy a referendum.

Prof. C. S. Moulder writes that Clarke College hopes to open with 300 students. The outlook is the best ever, the dormitories and cottages being filled to overflowing.

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B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

Kingston, Laurel

During the week of August 2-7, the Kingston B. Y. P. U.'s held one of the best Study Courses since the organization of a B. Y. P. U.

The teacher for this course was Rev. S. S. Perry, pastor of the church. Rev. Perry proved himself a very competent teacher in this work.

The central aim of this Study Course was to organize the students into a union just as if it were a regular B. Y. P. U. The schedule for a regular meeting was carried out with the exception that in the place of a program the teacher conducted the lesson. Out of the number who took the course, fifteen took the examination. The majority of those who failed to take it were those who had taken it previously.

In addition to the Seniors taking the Manual, the Juniors and Intermediates took it also. The teachers being Miss Lou Story, Intermediate teacher, and Miss Lottie Perry, Junior teacher. Eight Juniors took the examination and twelve Intermediates, making a total of thirty-five who feel that they have been greatly benefited in this important work.

HATTIESBURG, FIFTH AVENUE

It was a great pleasure to drop into Hattiesburg and preach for Rev. D. A. Youngblood at 11:00 o'clock, August 8th.

These people have a great leader, and they are doing a great work. They have recently built a new house for worship—modern in every respect. To see it is to admire it.

We were pleased to see a score or more hands go up, indicating by it that they were students in the State Normal College. They come to Sunday School and stay for preaching services. Among them were several whom I knew at Mississippi College back in the days before '15.

Our text: John 6:63—"The things of the flesh profiteth nothing".

—J. H. Gunn.

MEETING AT EBENEZER

I have just closed a good meeting with Rev. J. B. Hemphill at Old Ebenezer Church in Marion County.

Notwithstanding there were four meetings in progress near by and rain every day, the attendance was fine and interest good.

Bro. Hemphill is a fine man to work with, and the people are among the very best and "good livers". Ebenezer is one of our largest and oldest country churches, organized in 1820.

I am now in a meeting with Bro. Oscar Thompson at Oak Grove, Yazoo County.

—G. W. Riley.

ROSE HILL MEETING, SMITH COUNTY

Our revival began at Rose Hill the first Sunday in August, and ran six days, preaching by Rev. J. J. Hedgepeth of Braxton, Miss. He seemed to be at his best. He brought to us messages from the throne of God, and they found lodgement in the hearts of the people. This revival was the best of all the history of the church. Lost souls were born into the Kingdom of God and the Christians were drawn closer together. We had a house full of people every service, and we had extra good order. There were 54 added to the church during the revival, 17 by baptism and 36 by letter and 1 restored. We ask for the prayers of all Christian people.

—J. V. Moore, Pastor.

THREE GOOD MEETINGS

The third Sunday in July I helped Bro. Black at old Corinth Church in Simpson County. This was my third summer with those good people. We had a great meeting. The church was greatly revived and there were seven additions.

The fourth Sunday in July I began my meeting at Louin. Bro. W. H. Thompson from Laurel did the preaching. Bro. Thompson is one of our best preachers. The church was greatly revived and there were eleven additions.

The first Sunday in August I began my meeting at Macedonia Church in Simpson County. This is one of the oldest and best churches in the county. Bro. H. T. McLaurin did the preaching. Bro. McLaurin has the greatest passion for lost souls of any man I have ever known. He is one of our best evangelists. The church was greatly revived and there were fifteen additions.

—C. S. Moulder, Newton, Miss.

LIBERTY HILL

Our meeting at Liberty Hill in Panola County began the fourth Sunday in July, continuing nine days. The preaching was done by Dr. M. O. Patterson, Bible teacher in Mississippi College. He gave us plain, unvarnished truth. His illustrations were mostly from the Bible, some from his experience in the Lord's work. Bro. Patterson showed the ugliness of sin in church members and judging by the fruit of so many (no fruit) they are not saved, though in the church. The spirit of the preacher was such that the do-nothing folks find no fault except with their own ways.

To the unsaved—Faith in the blood of the Son of God, the only way to be saved.

Then, Brother Patterson left the

truth to do its work; no high pressure work at all.

Thank God for the results He gave us, a deep purpose of the membership to live more for the Lord and less for the world, 12 baptized, 2 restored, 1 by letter, \$86.00 to the preacher and an invitation to come to us next year.

The Lord be praised for His goodness.

—H. L. Johnson,
Water Valley, Miss.

MEETING AT NEW ZION, SIMPSON COUNTY

Our meeting began at New Zion the first Sunday of August and closed Thursday night.

We had a fine meeting. Our pastor, L. I. Thompson, did some fine preaching. Everybody enjoyed the meeting and we think all were blessed by the meeting. There were no additions to the church, but all seemed to be drawn closer together and closer to God.

We had good singing led by Mr. Hardie Hilton, and the music was good old gospel music. We were blessed to have him with us.

—The Church.

OLD TIME REVIVAL AT PALMER BAPTIST CHURCH

A real old time revival meeting came to a close Friday morning at Palmer Church when the ordinance of baptism was administered to 72 candidates, G. W. Wages, local pastor, officiating.

There were 121 additions in all, and the whole country for miles around was greatly stirred to religious activities in this meeting.

The preaching was done by Rev. F. A. Godsoe, evangelist, of Oklahoma City, Okla. The meeting continued fifteen days, and large crowds were in attendance from the beginning.

The singing was in charge of the local leader, Bro. Moore.

The pastor was given an old time pounding such as preachers delight to receive. It is expected that the church will go to one-half time, as this meeting doubled the membership of the church.

Another interesting feature of the meeting was the teaching of a class in the B. Y. P. U. Manual, the organization of a local B. Y. P. U. The B. Y. P. U. work was done by Rev. J. B. Smith of Indianola, who is spending the month of August in Tippah County with our Baptist young people.

—C. S. Wales.

ZION HILL

Zion Hill Church has just closed one of the best revivals in its history. The preaching was done by our pastor, Rev. Homer Webb. His sermons were broad and powerful, and so plain that even a child could understand the plan of salvation. There were 10 additions to the church, all coming by a profession of faith in Christ.

The singing was very efficiently directed by Mr. Russell Forman

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BAPTIST SUNDAY SCHOOL BOARD
161 EIGHTH AVE., N., NASHVILLE, TENN.

with Miss Eva Tynes at the piano.

The church has a good Sunday School and a live, wide-awake Woman's Missionary Society.

Bro. Webb has the confidence and cooperation of his people, and is doing a great work for the Lord.

—A Member.

SATARTIA

Sunday School Secretary J. E. Byrd assisted Rev. W. N. Hamilton in a series of meetings here the week following the first Sunday in August.

Bro. Byrd has endeared himself in the hearts of the people of this community. His soul-stirring messages, his scathing denunciation of sin, his reproof of Christian indifference, and, last but not least, the Christ that he offered as the only remedy for human ills, have inspired many to a more active service in the Master's Kingdom.

Bro. Byrd is one of Mississippi's greatest assets. May he live long and see more and more the fruits of his labor.

Gospel Singer O. U. Rushing rendered valuable assistance in leading the song service, and in presenting the message in the song, while Miss Louise Ritchie, of Clinton, served as musician in a most acceptable way.

—A. Benj. Kelly.

Sunday School Department

SUNDAY SCHOOL LESSON August 22, 1926 R. A. Venable.

The Ten Commandments, Duties to God

The Lesson Text, Exodus 20:1-11

Introduction: The exact location of Sinai, or Horeb, the Mount of God, can scarcely be determined. The authority of tradition cannot be relied upon. There is nothing disturbing in this geographical uncertainty. We are concerned especially about what occurred and not where. It is the giving of the Ten Commandments, and their nature that are important.

The stage setting of this notable event in the history of the Israelitish nation is majestic and awful, clothed with the spirit of reverence because of Jehovah's presence in the symbols of fire and smoke, lightning and thunder, and a voice that shook the foundations of the mount itself. The mount itself added grandeur to the scene, composed of granite, porphyry and sandstone, lofty and bare, whose stately heights Moses ascended and descended at Jehovah's bidding. The religious sanctity of the occasion appears in the preliminary requirements of Moses and the people.

(1) The people were called upon to enter into covenant with Jehovah, pledging themselves to joyfully obey Jehovah's laws and statutes because of his gracious favor in leading them out of bondage.

(2) Again, the whole people were required to sanctify themselves. "The outward preparation consisted in washing themselves and their clothes" and abstinence from sexual intercourse. These outward purifications symbolized the inward purity required in those who draw near unto God."

(3) Once more, Moses was required to set bounds about the base of the sacred mount, that no one might touch the mount, thereby setting forth in symbol the unapproachableness of God. Access to Jehovah was possible through divinely appointed mediators. Neither those who exercised priestly functions, as the heads of families or tribes, were permitted to touch the border of the mountain. The penalty was death, not only of man, but of beast also.

When all these preliminary details were provided Moses and Aaron were bidden to ascend the lofty mountain enveloped in fire and smoke, lightning and cloud, to hear the words of Jehovah.

The Ten Commandments are divided into two classes: (1) Religious—pertaining to man's duty to God. (2) The other moral—pertaining to man's duty to man. Our present lesson deals with the first four commandments, prescribing man's duty to God. Therefore, purely religious

and strictly of individual application.

1. "And God spake all these words, saying, I am Jehovah, the God who brought thee out of the land of Egypt, out of the house of bondage." (Verses 1-2.) This awe inspiring preamble to the promulgation of the Laws which were to be controlling in the Hebrew nation is brief, simple, authoritative and reminiscent of Jehovah's dealings with the sons of Jacob. It is affirmative of the absolute being of Jehovah, and his imminent activities in the historic movements of this chosen people.

2. (1) "Thou shalt have no other gods before me. (2) Thou shalt not make unto thee a graven image nor any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself unto them, nor serve them; for I, Jehovah thy God, am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me. And showing loving kindness unto thousands of them that love me and keep my commandments." (Verses 3-6.)

In this First Commandment we have the oneness of the divine Being, as over against polytheism, the sole and only object of worship. The Second Commandment emphasizes the spirituality of God and his claim to man's absolute devotion, forbidding any attempt to symbolize God in graven images or material forms. God must be approached in adoration, praise, supplication and thanksgiving, directly, immediately and not through some humanly devised material symbol. Religious devotion is an exercise of the inner, spiritual nature of the heart and is not inspired by an appeal to the eye. Good reasons may be given for the prohibition of graven images. The image soon displaces the true God, and leads to all forms of idolatry. The image maker soon becomes the image worshipper. The baleful tendency and practical effect of images are apparent in the Catholic Church. The devotees of that system have lost the Christ of God, and the God of Christ as the object of their religious devotions amid the rubbish of images carved in wood and stone, brass, silver and gold, or wrought upon canvass with entrancing beauty. The number and splendor of these images and the sanctity of the functions assigned them hold the worshipper to the low level of pagan idolatry. The Second Commandment is followed by a statement of some reasons why it should be observed. (1) Jehovah is a jealous God; he will brook no rival in the affections of his people. God's jealousy is the pain of wounded love. To love him with the whole heart,

mind and strength absorbs the whole being and leaves no room for a rival. (2) The fatal consequences which follow in the wake of a divided love are urged as a reason for a whole-hearted love. (3) The rich and abiding blessings enjoyed by those whose love and service are full, flawless and supreme. Loving loyalty to God will transmit a heritage of blessings to those who come after us, and lifts the world to a higher level. Disregard of the express will of God arrests the world's progress and reduces the moral order to chaos. It strikes down the hand of God's loving kindness, and floods the earth with darkness, hate and death.

3. "Thou shalt not take the name of Jehovah, thy God, in vain; for Jehovah will not hold him guiltless that taketh his name in vain." (Verse 7.)

In Biblical times the "Name" was the designation of the character of the person who bore the name. The name Jehovah summed up the character and attributes of the Divine Being. The surpassing excellences of Jehovah as a "Personal Spirit", perfectly good, who in holy love, creates, sustains and orders all, inspires in all moral intelligences the sense of awe, a holy reverence, and clothes his name with a sanctity which must not be profaned. So august and overpowering was the symbol of his presence that the Seraphim hid their feet and their faces with their wings, and cried, "Holy, holy, holy is Jehovah of hosts; the whole earth is full of his glory." (See Isaiah 6.)

The name of God is profaned when we use his name irreverently, when we profess his name, but do not live up to it, when we use his name in idle, irreverent and exclamatory speech, when we offer to him a mere lip service, when we take a false oath. The vain use of God's name is so common in our current speech that few pause to think of the gravity of the sin of profaning the name of God. If you break down the sanctity of God's name, you dismantle every sacred thing. When reverence for God is destroyed the sanctities of life are all destroyed. When the note of reverence is silent, the devotional is no longer vibrant in the heart life of the people. The enormity of profaning the name of God is seen in the attendant remark, "For Jehovah will not hold him guiltless who taketh his name in vain."

4. The Fourth Commandment is put in a way to suggest that the Sabbath day was well known to the Israelites. It is not here instituted, but its strict observance is enforced. The Egyptians and most of the Eastern nations divided their moons into seven periods each and kept the seventh day as a day of rest. The Hebrews were familiar with this custom, and found the reason for such observance of the seventh day in the fact that it marked the cessation of God's creative activity. After six days of creating worlds and systems God pronounced it good, and entered the Sabbath, the day of rest, and set it apart as a

holy day.

"Remember the Sabbath Day to keep it holy. Six days shalt thou labor, and do all thy work. But the Seventh is a Sabbath unto Jehovah, thy God. In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates. For, in six days Jehovah made heaven and earth, the sea and all that in them is and rested the seventh day; wherefore, Jehovah blessed the seventh day and hallowed it." (Verses 8-12.)

Rest was the only idea involved in the ancient Hebrew Sabbath. Thou shalt do no manner of work therein. It was designed to lighten the burden of men's toil, and free the slave from his taskmaster one day out of every seven. It was purely beneficent. Its sanctity consisted in an absolute cessation from all forms of labor. Its purpose was beneficent and not liturgical. There is no evidence that primarily it was set apart as a day of public worship. It was a day of festivity, a day of joy. Later on it took on the idea that bulks largest with us, a day of public worship, private devotion and meditation. The adoption of the Sabbath Day as the day of public worship has no warrant in the commandment to keep it holy. Its sanctity is not in acts of worship, but in absolute rest from all labor. Its desecration consisted in labor, both by man and beast of toil and burden. The cessation from labor applies to the dumb brute as well as to rational man. Six days all men are commanded to work. The Sabbath cannot be kept holy by the idler. "Six days shalt thou labor." He who desecrates the six days by idleness cannot keep the seventh sacred. It is an interesting study to trace the development of Sabbath observance in the history of the Hebrew nation on to the time of Christ and after. Public worship became a marked feature of its observance, and largely a test of the loyalty of the people. The principle involved in the setting apart of one day out of seven as a day of rest inheres in the very nature of things. But, this paper is too long.

PALMER

Evangelist Frank A. Godsoe of Oklahoma City closed the most successful revival in the history of Palmer Church yesterday. There were 120 additions in all, 78 of whom were approved for baptism. The church was greatly revived, and surrounding communities felt the influence of the revival meeting. The church remembered the pastor with a generous pounding during the progress of the meeting. On next Sunday the church plans to meet and vote to go to half time services. We most heartily recommend the services of Evangelist Godsoe to the Brotherhood everywhere.

Yours in His Name,
—G. W. Wages,
Pastor Palmer Baptist Church.

OUR EDUCATIONAL NEEDS IN MISSISSIPPI

G. T. Howerton, Starkville, Miss.

1. We need to free ourselves of an "inferiority complex".

Up to 1860 the South had good standing—financial, social, educational—both in its own estimation and in the estimation of others. But when we failed in our effort to establish the best government which has ever been projected, and lost most of our wealth, and had destroyed a great system of industrial education for the Negro, we got in a low state of "morale", and it took us quite a long time to recover. In fact, we have not yet recovered.

Our neighbors looked on us as "rebels", taught us from their textbooks that we had engaged in a "Civil War", and sent "missionaries" among us to "reconstruct" us, and teach us, and because of our great property loss and our poverty of industrial, material developments along manufacturing lines, we had to look to outside help for a season. In a way, we had to begin a new life, in a new way.

There was no reason, however, for our feeling ashamed of anything we had done, or really getting this "inferiority complex". But we let our neighbors north of us who did not understand our needs write our textbooks, and plan our schools, and as a result of this they taught us many "bad habits" of thought from which we caught the "inferiority complex".

As a matter of fact we had not engaged in any "civil war", we had not attempted to overthrow any established government. On the other hand we had made a brave attempt to preserve a "union" given us by our Revolutionary fathers. But the younger generation did not learn this "fact". Our children have been taught to call the war between the states a "civil war", and all our textbooks have been written and printed by our neighbors who did not know any better, and we have been "educated" into a good many beliefs which are not founded in fact, besides the belief in Darwinian evolution. But we have surely reached a point now when it is not necessary for us to hold to any erroneous beliefs, simply because some text-book writer who does not know any better attempts to teach us in ways that are contrary to fact. We need now to get the right mental attitude about this whole situation. We are not "underlings". Only erroneous thought has made us so. We have much that is superior—and always had.

We can teach our neighbors in New York and Wisconsin as many good things which they do not know as they can teach us. There are just as many reasons why 1,000 teachers should be coming to Mississippi for a better "education" from the North, as there are why 1,000 teachers should go from Mississippi to the North to get "educated". Right now the whole world is deeply interested in "industrial education". Up to 1860 we had right here in Mississippi the finest system of "industrial education" the world had ever

seen. That system took savages and civilized them. It took heathens and Christianized them. It took people of no education and made them upright, dependable neighbors, and happy, prosperous people.

TRAINING SCHOOL IN EVERY CHURCH IN COUNTY

March 28th of this year Mr. J. E. Byrd, State Sunday School Secretary, came to our quarterly County Convention and spoke at this meeting. He made this proposition to the county: "That if each church would work up a Sunday School Normal in their church he would send workers and hold a training school in every church the same week." The Convention with representatives from fifteen (15) of the nineteen (19) churches represented, then and there accepted Mr. Byrd's proposition.

Rev. Wayne Alliston, pastor of Columbia Church and County Organizer, called a meeting of the resident county pastors and Sunday School Superintendents the following Friday evening to work out plans and set the date for this week's work. Practically every church was represented. The time was set for June 27-July 2. Each one present agreed to go back to their churches and help work up interest in the Normal. From this time until the schools opened every means for advertising was taken advantage of through the press, the various organizations of the churches, etc., until every one knew about the Normal and was looking forward to the opening with much interest.

When the day June 27 arrived the churches were ready and the workers came. Twenty workers came in to Columbia Sunday morning. It almost looked like a Convention to see so many workers coming in. They were carried at once to the office of Columbia Church, where they received their books and instructions as to the churches they were assigned. They were then carried out to the various churches.

All class work was organized Sunday and everybody was ready to begin in earnest Monday morning. Not a worker failed to report. Not a church failed to be present. There were twenty visiting workers and seven local workers. Many of the churches reported large classes, others not so large; but through all there was a fine spirit manifested.

As a result of this week's work thus far shown, there seems to be a much greater interest in all Sunday School work. Many of the churches are planning to keep up the Teacher Training work. One pastor of two half time churches is planning to teach the book "The People Called Baptist" to his whole congregations. The only church in the Association, that didn't have a Sunday School, organized one the Sunday following the close of the Normal. Another church organized a Prayer Meeting. They had never, in the history of the church, had one.

The census cards are a great help

in the Revival Meetings as well as in classifying the Sunday Schools. This training seems to have prepared the way for the summer meetings. Of the six that have been held, all report splendid meetings. Many of them the best in years. Good reports are coming in from every part of the county.

Following is a list of the workers:

Messrs. J. E. Byrd, Wayne Alliston, Eugene Bigham, Eugene Farr, H. E. Spell, J. H. Gunn, T. J. Blass, J. G. Magee, M. J. Gilbert, J. C. Watts, L. T. Aultman, Webster J. Hill, D. W. Nix, J. R. Branton, M. Moore, Misses Cora Webb Bass, Ruth Douglas, Birdie Branch, Burma Sansing, Edna Evers, Rosalind Sheppard, Vera Lee, Mesdames A. F. Byrd, Jas. Kervin, J. M. Fortenberry and M. J. Gilbert and Miss Reynolds. As to the personnel of these workers they were tactful and won the confidence of the people from the very beginning. They showed that they were capable in every respect of doing their work in a high class manner. Surely we had the best the state affords in workers.

The county is very grateful to Mr. Byrd and this splendid band of Christian workers for giving us this week's work. We feel that untold good will come from it.

SOUTHERN SEMINARY'S CONTACTS MAKE IT WORLD WIDE INSTITUTION

Chas. F. Leek, Th.M.

"The world is the field" of the Southern Baptist Theological Seminary. Each year many students from the various foreign lands come up to Louisville for theological training and every time the Foreign Mission Board sends out missionaries Louisville alumni are numbered among them. A majority of all the male missionaries sent out by the Foreign Board during its history have been trained at Louisville, and the Seminary has helped to train at least a third of the women missionaries.

The Seminary becomes a world institution also through its world-renowned faculty.

This year four members of its faculty are on or are to be on foreign soil. Dr. John R. Sampey is holding evangelistic meetings for two months in Brazil, and Professor J. McKee Adams is returning from a visit to the Holy Land. On August 11th, Dr. W. Hersey Davis sails for Europe to spend his sabbatical year, and September 1st President E. Y. Mullins, president of the Baptist World Alliance, will go to Europe for a number of regional conferences in the interest of the Alliance.

Dr. Davis will sail on the S. S.

President Roosevelt from New York with Bremen his destination. He will visit the large universities of Germany, France, England, Italy and Egypt in the interest of a Bible Dictionary which he is preparing for the Sunday School Board. He will also do research work toward another book in the Greek field.

Brother John Socaciu, connected with the Roumania Baptist Seminary at Bucharest and until recently a student at the Louisville Seminary, has just returned to his Seminary work after an interesting farewell trip through Kentucky, Virginia, North Carolina and Tennessee. Brother Socaciu, who is indeed a prince in Israel, visited Erlanger, Covington and Maysville in Kentucky; Clifton Forge, Roanoke, and Richmond in Virginia; Greensboro, Franklinville, Wadesboro, Mount Airy and Asheville in North Carolina; and Knoxville, Tenn., arousing interest in foreign missions.

Ready Volume Two

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COMPLETELY NEW SUBURBAN HOME

A STAR SCOOP

Jennie N. Standifer

For two years Jack Wentworth had been reporter on the Centerton Daily Blade. He liked newspaper work, and aspired to the position of assistant editor. But time passed and Colonel Dillon, editor-in-chief, did not promote him. When the reporter complained of partiality, the editor replied:

"You are not careful about sifting the chaff from the wheat in news gathering, my boy. You have placed us in some serious dilemmas by your mistakes. You need to cultivate discretion and to make thorough investigation before publishing news. And be sure it is worthwhile news."

One morning Jack was hurrying down the back street, which was a short cut to The Blade office, when he saw Jim Baker, an undertaker, coming out of a shabby house, carrying a bundle and a folding stretcher.

"Who is dead, Jim?" asked Jack, on the lookout for a local.

"Nobody now. The corpse came to life."

"Who was the corpse?"

"Bill Higgins. He got on a spree and his heart got balky. Yesterday morning he fainted and the doctor said he was dead. We put him in a coffin, and he opened his eyes and said he had come back."

"Wonderful! Do you suppose he is willing to be interviewed?"

"Don't know. You might go in and see him."

Jack found no trouble in obtaining an interview. He introduced himself and made inquiries as to Mr. Higgins' past. By perseverance he learned that the man who had come back to life was forty years old, and was supported by his wife, who took boarders. Mr. Higgins admitted that he had been given to drinking at times, but declared firmly:

"I'll never touch another drop."

"You been promising that for nearly twenty years, Bill," retorted his wife, who had entered the room, "but you keep up your sprees."

"I mean it this time,—after that vision."

"What vision?" asked Jack eagerly.

"I'm afraid to tell," Mr. Higgins whispered.

"Araid of what?" persisted Jack.

"I don't know, but I'm afraid."

"That's all I can get him to say," declared Mrs. Higgins. "Seems like he ought to speak out and tell us what he saw."

"I think it is due your wife, Mr. Higgins," argued Jack. "And besides, your experience might cause many to turn from their sins. If what you saw has induced you to reform it will influence others. Give the press the opportunity to warn your fellow mortals."

Mr. Higgins shook his head and remained silent.

Jack tried another inducement to bring about a confession of the man's experience while dead:

"If you told what you saw, Mr. Higgins, you would have no trouble securing a fine, paying position.

You would be a drawing ad to any firm."

"I don't care for hard work or money," the man replied indifferently. "I can peddle bak'ng powder and flavoring extracts for enough to get along on."

"You might become famous by going on the stage," continued Jack. "I can't—I can't. I'm afraid."

Bill Higgins kept his secret, but Jack did not give up the hope of securing a star scoop. As he passed the Higgins home in going to and from The Blade office he stopped frequently to inquire as to the little man's health and to leave offerings of fruit and dainties. Upon one of these occasions Mr. Higgins sheepishly asked if Jack knew of any job that was easy, and would not take all of his time.

"Would you be willing to sweep the floors and clean up our editorial rooms every morning?" asked Jack.

"Yes, I'll try it," replied Mr. Higgins.

The notoriety of having been dead and come to life probably caused Colonel Dillon to engage Bill Higgins as an office boy. He was treated with consideration and kindness, but his slipshod habits, and proneness to forget instructions were sources of daily annoyance. He did not again go on a drunk, but he could not overcome idleness and shiftlessness, or do anything well. In nothing was he dependable.

In a few weeks Bill Higgins was notified that his services were no longer needed in The Blade office, and Jack induced a retail grocer to employ his protege to drive a delivery wagon. The job was held a week. The grocer pronounced Mr. Higgins lazy and unreliable.

As a gardner and mower of lawns, Higgins was a failure. Such work hurt his back, he said, and he could not tell vegetables from weeds.

One evening as Jack was going home from work, Bill Higgins was standing at the gate of his home with bowed head.

"I'm fired again, Mr. Jack," he announced. "I couldn't tell camphor trees from gall berry bushes, and I chopped all of Dr. Moore's down. He said he didn't need me any longer."

"I'll find you another job," Jack promised hopefully.

"It's no use, son. I'm no good at anything, and it's too late to mend my ways. And Jack," he lowered his voice to a whisper, "I've been warned that it won't be long before I go, and I'll not come back. You've been kind to me, and I'm going to write what I saw when I was dead, and you are to have it. I will put it in my desk with your name on it. Here is the key, and you can open the desk after you come back from the funeral."

"Thank you, Mr. Higgins, but I hope that warning is false, and you will live for years."

"I'm not to be here long, and I don't want to. You'll know why I've failed and why I'm afraid to tell what I saw when you read that paper."

Jack put the key in his pocket

and walked homeward elated at the prospect of soon learning the secret which was to be his stepping stone to success.

For several days Bill Higgins sat on his front porch, seemingly lost in deep thought. Then one morning Jack discovered crepe on the door of the Higgins' house. Mrs. Higgins informed the reporter that her husband had died during the night of heart failure, and there was no mistake, as physicians had applied unfailling tests.

Jack sent a handsome floral offering, and wrote a short notice of Mr. Higgins' death. The vision of the man when apparently or really dead a year before, was to come as a startling surprise.

Jack attended the funeral the following afternoon, and when the services were over, and they were leaving the cemetery, stepped forward and asked Mrs. Higgins:

"Did your husband tell you of a certain paper in his desk I was to have?"

"Yes."

"It is a statement of his vision when he was dead a year ago. He gave me the key to his desk. This is to be my star scoop, Mrs. Higgins."

"I hope so, but I can't see how one of Bill's 'visions', as he called them, can amount to anything. You can get the paper when we get to my house."

Slowly the procession wended its way through the cemetery grounds, and streets. When the car turned into the street where Mrs. Higgins lived, Jack's attention was attracted by a dense smoke and a hurrying crowd.

"There's been a fire," cried the chauffeur.

Jack was mentally planning a suitable ending for his wonderful story of the man who came back, and felt no interest in so commonplace a thing as a fire until a scream from Mrs. Higgins caused him to glance from the window of the car. The Higgins house was in flames! Firemen were working to save the adjoining buildings, but no power on earth could save the house that contained the secret that was to electrify the world.

During the month that followed the death of Bill Higgins, Jack was unusually busy. With the star scoop no longer on his mind, he found the air humming with things he had neglected to report. With heart and soul in the work that was at hand, he seldom had a story cut, or thrown into the waste basket.

The reporter was working one evening after office hours when Colonel Dillon walked in.

"You seem to be waking up to live issues, Jack," the editor said, as he glanced over the young man's neatly typed manuscript. "You have learned to know NEWS too, my boy, and that means success for an ambitious reporter."

"When I failed on that 'Star Scoop,' Colonel, I resolved to give my best efforts to worthwhile things, and quit wasting time trying to find out the sensational visions of drunken men."

"Then you are ready for promotion to staff work, young man. Come to my office at 8:30 sharp tomorrow morning."

"Thank you, Colonel. I will be there as sure as death and taxes."

Gent (on phone)—Hello.

Voice—Hello, is Boo there?

Gent—Boo who?

Voice—Don't cry, little boy. I guess I have the wrong number.

Judge—"This man says that after he fired a shot, he saw you run from his chicken coop."

Rastus Johnsing—"He could easily be mistaken Jedge. Fast ez Ah was runnin', it mought have been some one else what faintly resembles me."

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—Thomas Scott.

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East Mississippi Department

By R. L. Breland

Elam Meeting

Eld. E. J. Hill, pastor of Merton Baptist Church, Memphis, assisted in the revival at Elam Church, Yalobusha County, last week. Rain interfered several days, but still the meeting was splendid. Bro. Hill preached some great gospel sermons.

Fourteen were added to the church, seven of whom were baptized. Among them who came by letter were Bro. and Mrs. L. E. Roane, who have recently located in this county. The church was seemingly somewhat revived.

One morning service was given over to the old folks, and as a memorial to those members who had died during the year. Elam has lost nine members in the past twelve months, as follows: Brethren H. P. Pate, Jas. Tierce, J. M. Goodwin, Alex. Caulder and Sisters Delma Jones, Emma J. Fielder, Ethel Ballard, Mary Wright and J. H. Spier. Flowers were on hand, one of which was pinned on each person present who was over 60 years old and a large bouquet was arranged and sent to the families of each of the deceased. It was an impressive service.

Notes and Comments

Pastor C. T. Schmitz did the preaching in the revival at Pleasant Grove Church. A good meeting is reported.

The writer was at Ellard School, Calhoun County, Sunday afternoon. A large crowd was present to sing and hear him preach.

Evangelist W. W. Kyzar and his singer, Joe Canzoneri, are conducting a revival campaign at Coldwater, Neshoba County, at present.

Rev. W. W. Spears assisted Pastor E. A. Breland in the revival meeting at Linwood Church, Neshoba County, last week.

The new dormitory at Mississippi College lacks only two floors of being finished. Dr. Provine says it will be ready to house 200 more

Bro. Lee of Calhoun City held a revival meeting last week at Rocky Creek school house and Bro. Carter at Parker school house, both in Calhoun County.

The writer is with Leggo Church, Yalobusha County, this week for a few days. He has been preaching there on Sunday afternoon for some months.

Our girls and boys will be going off to college in a few days now. According to reports all our schools are to be full to capacity this session.

boys by the opening of school.

They are preparing for, and expecting 600 boys next session. Let's go after them.

—G. W. Riley.

Mrs. G. W. Riley, Miss Susan B. Riley, Mrs. J. M. King, of Clinton, and Mrs. J. C. McNeese, of McComb, are spending a few days on the coast at Bay St. Louis.

IN KENTUCKY

Murray Baptist Church has not passed a collection plate in twenty-four years and last year contributed \$40,000 by free-will offerings. They maintain ten foreign missionaries, when called upon for \$50,000 in the Centennial Campaign, they sent \$83,000, all cash, no pledges. They have had the present pastor, Rev. H. B. Taylor, thirty years and are engaged in building a new church entirely on faith. \$48,000 has been contributed to this building and no pledges are accepted. When a considerable sum is given, work resumes and when the cash on hand is used, work stops. When it is finished there will not be one dollar's debt on this church. The next time the Mayfield papers want to write up a church, come to Murray and write up this one.—Murray Ledger.

The dance craze seems to be sweeping over the land like a scourge. Notwithstanding the fact that 85 per cent of our fallen girls come through the modern dance many mothers encourage their children to dance—some dance themselves.

RIDGECREST, 1926

E. O. Sellers

Ridgecrest never looked more attractive physically, offered a more varied and constructive program nor gave promise of a finer future development and usefulness than it does this summer.

Dr. Cammack and his aides have builded well to provide for the convenience of the constantly enlarged attendance. The attendance at Ridgecrest this year has far exceeded that of any in the past, though at the same time Junaluska, Blue Ridge and other resorts report a decreased attendance.

Dr. Cammack and his committee in planning the program have kept pace with, and in some regards anticipated, the demands of our Baptist clientele. The variety of the program and the talent offered has been enough to satisfy the most critical. It has been said repeatedly that if one stays at Ridgecrest long enough one can hear the best talent in every line for it eventually comes to Ridgecrest.

My own contract this year has been in connection with the "Better Church Music" Conference, the first of its kind to be undertaken by a Southwide denominational agency.

The program has been comprehensive, the attendance ranging from classes of five and six to thirty and forty, with Assembly hours attended by upwards of two hundred. Classes were held for vocal culture, piano and pipe organ playing and

practical church music. Private lessons for all phases of music were also offered. Recitals, lectures and social singing proved to be strong attractions and were well received. An interesting feature was the evening devoted to contests. Solos, gospel and church sheet music form, quartette selections and choral numbers provided a most interesting program when the participants sought to "pace each other on the road to improvement". It is hoped

that as this feature of the program becomes more widely known and understood, it will become one of the outstanding annual events at Ridgecrest.

Dr. Cammack and his committee, in inaugurating the "Better Church Music" Conference, have started what is destined to be, if properly planned and pushed from year to year, one of the principal attractions at Ridgecrest and a great contribution to the cause of good music in our churches.

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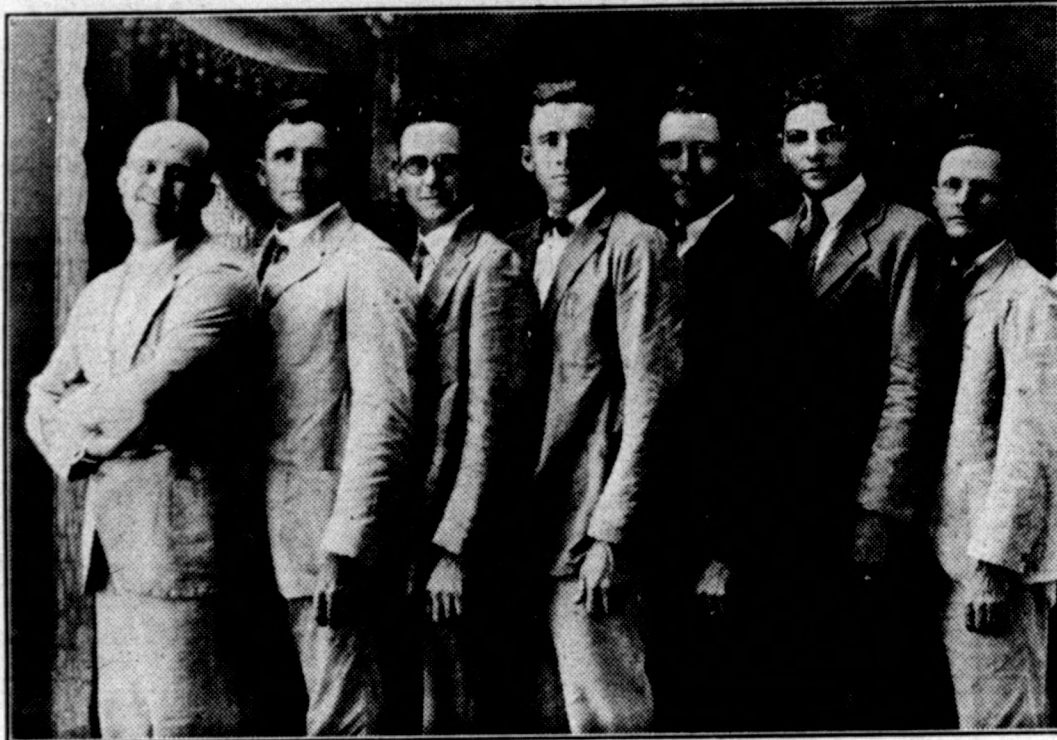
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MISS JULIA DAINWOOD, SUPERINTENDENT



Local County Pastors and Superintendent of Columbia Sunday School who were in a large way responsible for the success of the Normal, held in Marion County June 27-July 2.

Reading from left to right: Rev. Wayne Alliston, Rev. L. T. Aultman, Rev. M. J. Gilbert, Rev. J. C. Watts, Rev. D. W. Nix, Rev. J. R. Branton and Mr. T. C. Griffith, Superintendent of Columbia Sunday School.

PHILADELPHIA SESQUI-CENTENNIAL

By Rev. Wm. S. Campbell, D.D.,
Southern Secretary of the Lord's
Day Alliance of the U. S.

For some weeks there has been held in Philadelphia, Pa., an exposition commemorating the one hundred and fiftieth anniversary of the adoption of the United States Constitution. People generally all over this country commended the Philadelphia people for taking the lead and making possible such a celebration. In order to gain the good will of the best class of people and to gain financial support, the Board of Directors made a very clear and positive promise as to what they proposed to do; one of these promises was that the exposition would not be opened on Sunday. After getting all the support they could, and getting as many people and organizations interested in the exposition as possible, the Board of Directors went squarely back on its promise in regard to opening the exhibition on Sunday.

The United States Government appropriated \$2,000,000.00 and the state of Pennsylvania appropriated \$750,000.00 to aid in making this exposition possible. The act of the Pennsylvania legislature in appropriating this money included this clause, "The Sesqui-Centennial shall be conducted in strict conformity with the existing law governing Sunday Observance." The legislature supposed that that action sufficiently safeguarded the proper observance of Sunday, for the law of Pennsylvania is very clear and strong on the subject, and has been on the Statute Books of that state since 1794. A number of religious organizations agreed to make exhibitions of their work at the exposition,

based upon the promise that it would be closed on Sunday. Among these were the Northern Methodist and Presbyterian churches, The Salvation Army, The American Bible Society, The Lord's Day Alliance of the United States, The Philadelphia Sunday School Association, and the Lutheran Church. A number of these have withdrawn their exhibits.

Notwithstanding the positive and implied promises of the Board of Directors to keep the exposition closed on Sunday, they have deliberately violated these promises and opened the exhibition on that day. Appeals have been made to the Board of Directors, the president of which is W. Freeland Kendrick, who is the Mayor of Philadelphia; but he has not taken any steps as Mayor to require himself and the other Directors to close the exposition on Sunday. Appeals have also been made to Governor Gifford Pinchot, of Pennsylvania, asking him to use his authority as Governor to see that the law is enforced. He has taken the position that he has no jurisdiction in the case, but some of the ablest lawyers of the state say there is no question about his having the authority, if he will use it. It is still hoped that he will do so. He has ordered that the State building and its exhibit shall be closed on Sunday.

One fact that ought to be kept in mind in this connection is that the opening of the exposition on Sunday compels the working of 4,300 employees on that day, and presumably, requires them to work seven days a week.

Christian people all over this country should enter their protest in every way possible against this desecration of the Lord's day. One of the most effective ways for doing this would be to write to Mayor

Kendrick at Philadelphia, and to Governor Pinchot at Harrisburg, calling upon them to see that this exposition is closed on Sunday. Every citizen in the United States is concerned in this matter because the exposition claims to represent the whole country.

THE TITHE

In the July 22, 1926, issue of The Baptist Record, an article written by G. W. Gardner asked a question, "Does the tithe belong to the moral or the ceremonial law?" Then, he tries to explain his question by saying it was absorbed by ceremonial law but without doubt a principle in the moral law and eternal. Then, he begins to present scripture, beginning with Abraham and Jacob's tithes, which has no divine authority. Then, after he has deemed it a moral law "he asserts that he who pays not the tithe, instead of being under grace he is under disgrace". Now, my belief is that tithing was a custom by the people to insure their expenses at large, according to what God said to Samuel when Israel clamored for a king, I Samuel 8:15-17.

When Jacob was in trouble with his brother about his sin God promised such good things he could hardly believe. He said, "If you will do this I will give you the tenth of my income". Genesis 28:20-22.

Now, a multitude of Christians believe that the tithes became involved in the ceremonial law which are indeed in the atonement of Christ. I believe that the pressing of the tithe, a ceremonial law, into the new covenant, which is of grace is detrimental to the church in carrying forward the kingdom of Christ, especially such statements as "in-

IN MEMORIAM

In Memoriam

Beneath the sod we love so well the mortal form of Vela Louis Eddleman lieth sleeping, and in the arms of the great maker of men her soul slumbers serenely on. Beside her earthly bier tears of loved ones are dropped. Beside her cradle in yon great canopy the angels sing their joy of her coming to the realm of immortality. Tenderly her earthly form was laid to rest amid the folds of his earthly cloak. Tenderly her spirit was wafted on its chariot of love to the great beyond, where sorrow is unknown and life is everlasting.

Although the little form which rested from life's labors there among the flowers spake not to those who gathered around her, from the spaces of eternity there seemed to come a message to those who mourned, "fear not" it seemed to say "for evil hath done now I lay me down to sleep".

There was a great peace in the presence of that dead, it seemed that every friend there was conscious that a soul had passed on to claim a greater reward in a greater world. Grief there was but it was comforted, sorrow there was on every heart but it was silent and sweet.

Velma Louis was eight years old and the only daughter of Mr. and Mrs. W. H. Eddleman; she leaves five brothers besides her mother and father to mourn her loss. May the comforting grace of the Father sustain the sorrowing ones.

—Her S. S. Teacher.

stead of being under grace we are under disgrace".

Very truly yours,

—J. I. Minton.

OAK GROVE MEETING

This meeting I began on Saturday before the first Sunday in August, and closed Friday. I preached there Saturday, and then to Beulah, Simpson County, that evening and night, back to Oak Grove Sunday, preached two sermons, back to Beulah in evening, baptized 7, was left out from our meeting, then that night to D'Lo to hospital, then back to Oak Grove, preached twice, then preached 3 sermons a day till Friday. Preached 18 sermons in a week. I got a tent to hold the meeting in, and it did not hold the people that came. It rained the first four days of the meeting, but the people came by hundreds.

We had our greatest day Tuesday, our old folks' day. We had 56 over 50 years old. We all got on the mountain top. We got 33 members, 29 baptized—4 by letter. This makes five hundred and thirty members. We appointed a committee to arrange to build a large church.

The old folks say the best meeting they ever had. The Lord be praised.

—D. W. Moulder.

MT. ZION MEETING

It was the writer's privilege to be with the good people of Mt. Zion Church, Wayne County, in a six days meeting, closing Friday night, August 6th. In this meeting there were several handicaps in the way of daily rains and well-nigh impassable roads, with two other meetings going on in nearby churches. But the Lord was with us and we had a good meeting; five new members were added and the body was strengthened in the faith. Rev. B. A. Sellers, formerly of Alabama, is the efficient pastor in connection with three other good churches in Wayne County. This group of rural churches has the distinction of having in Brother Sellers both a college and seminary graduate, who is also a good preacher and pastor. His better half, who acted as pianist during the meeting, is a true and capable pastor's assistant.

I go this week to Brantley, Ala., for a ten days meeting, beginning August 15th. The good people of Shubuta have been thoughtful enough to grant me a vacation, which I am giving to revival meetings.

—H. D. Wilson.

KOKOMO CHURCH

We have just closed a very splendid revival at Kokomo Baptist Church, beginning July 25th and continuing through the following Friday night.

Rev. D. W. Smith of Fort Worth, Texas, did the preaching, which was forceful and to the point. Forty-four members were added to the church, 31 by baptism, and the whole church was wonderfully revived. Nine members of one family were saved, and the majority of those coming for baptism were adults.

This is a wonderful field for work, and Bro. Smith proved to be the man for the place.

It was impossible to seat the crowd at any night service, but people were willing to stand anywhere in hearing distance of the preacher, and order was perfect.

We have half time now with Rev. D. W. Nix as pastor, and our church is doing splendid work under his leadership. We have a good Sunday School, which is nearing the A-1 goal.

The prayers of God's people are earnestly desired by us.

PROSPECT

The writer had the privilege of attending several services of the Prospect (Montgomery Co.) revival meeting, which began the third Sunday in July, and closed the following Thursday night.

Bro. L. F. Fowler, who is the pastor, did his own preaching, and he did it well. He preaches Jesus Christ, the Virgin born Son of God, who "died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day, according to the Scriptures". He is in hearty sympathy

with our organized work. He is deeply consecrated and is struggling for a higher education. May God bless him in my heart's desire.

There was only one addition to the church, but the brethren all love their pastor, and as a token of their love and respect for him they presented him with a very liberal contribution the night of the last service.

Prospect has a newly organized Sunday School, and is progressing very nicely with it.

—J. E. Heath,
Duck Hill, Miss.

GOODWATER, SMITH CO.

One of the greatest spiritual revivals ever held at old Goodwater Church was concluded Friday, Aug. 6. There were 6 additions to the church, most of the people in the community were already members of the church. The church was greatly revived, and a large number of young people laid their lives on the altar to do the Master's will.

Dr. E. K. Cox, pastor of the Glaston Baptist Church, did the preaching, and I don't think the gospel could have been preached any plainer, or with more power. Dr. Cox has been in Mississippi just a short time. He came to Mississippi from Tennessee, where he held some of the larger pastorates. We are glad to have Bro. Cox in Mississippi. Mississippi Baptists ought to meet him, because he is a great power in the Kingdom of God.

—A Member, For the Pastor.

BEULAH MEETING

The meeting at this church, Polkville, Smith County, was held the fourth Sunday in July. It lasted seven days. The preaching was done by Brother J. W. Lee. The people were delighted with his preaching. They invited him back for next year. He is one of our best preachers. He sticks close to the Word of God.

We had a great old folks' day on Tuesday. They sang the old sacred songs.

We had a great meeting, baptized four—two by letter.

—D. W. Moulder.

MEETINGS

Recently we closed a most gracious meeting with Brother V. M. Hailey and his good people at Donna, Texas. There were sixty additions to the church, thirty-one of them for baptism. There were also ten volunteers for special work for the Lord.

Brother Hailey and wife are two of the hardest workers that we have ever been with in meetings. They have done a most wonderful work in the church at Donna. Brother Hailey is one of the best organizers we have ever been with. They are out and out for the whole denominational program. We hope they will soon have the Baptist Standard in the budget.

Prof. J. Frank Cheek, one of the teachers in the Southwestern Baptist Seminary, conducted the music.

He did it well, and to the satisfaction of all. How every one enjoyed those great Gospel solos he would sing. They were inspiring and lifted one to a higher plane of living.

Mrs. Hickerson had one of the best Booster bands she has had for some time. Some of the best work of the meeting was done with them. There were two of the bands, one age included the teen age, the other those from seven through twelve. They did some good singing, and many of them were led to Christ.

Mrs. Hailey, the pastor's wife, and Mrs. Hickerson, the evangelist's wife, had charge of the two pianos. They did some excellent playing and rendered a most valuable service.

—Evangelist J. W. Hickerson.

A REVIVAL MEETING AT EAST HOWARD AVE. BAPTIST CHURCH, BILOXI, MISS.

The greatest revival meeting held here in a number of years was brought to a close Wednesday night. Bro. F. H. Miller of Clinton, Miss., did the preaching. We were delighted to have him preach for us, the church having licensed and ordained him seven years ago. Since then he has taken a course at the Baptist Bible Institute, receiving the B. C. T. degree, and is now a senior

at Mississippi College, Clinton, Miss. He came to us Sunday, July 25th, and preached for eleven days. His messages were soul-stirring and uplifting. Seven were received for baptism and one by restoration. Monday night at the close of the service an old lady, 74 years of age, came forward publicly confessing Christ and asking baptism at our hands. The most joyous moments of my life were when I buried her with the other six converts in beautiful baptism. The church is greatly revived and are going on with a greater determination to reach the lost of this city.

—H. D. Walker, Pastor.

CAUSEYVILLE

Beginning the first Sunday in August, our meeting ran through to Friday night, baptizing Sunday afternoon. Rev. Blanding S. Vaughan, pastor, Meridian, Miss., did the preaching. He did it well. He preached the Gospel of Christ with great power and clearness. His work is sound and constructive.

Accessions twenty-three, twenty-one for baptism, two by letter. Two heads of families joined by baptism.

The church, Sunday School and B. Y. P. U. work greatly revived. Things look good to us.

—J. K. Williams.

COMPARATIVE STATEMENT OF HOME MISSION BOARD RECEIPTS
MAY 1—AUGUST 1

	1925-6			1926-7		
	Cooperative Receipts	Designated Receipts	Total	Cooperative Receipts	Designated Receipts	Total
Ala.	\$ 1,331.26	\$ 93.38	\$ 1,424.64	\$ 1,605.96	\$ 16.75	\$ 1,622.71
Ark.	.....	23.96	23.96	.....	.....	.....
D. C.	.....	.....	.....	441.00	.....	441.00
Fla.	1,201.66	73.43	1,275.09	1,467.61	105.61	1,573.22
Ga.	2,119.00	130.00	2,249.00	2,017.24	1,304.58	3,321.82
Ill.	.....	54.66	54.66	429.56	39.11	468.67
Ky.	4,662.33	165.36	4,827.69	5,883.53	107.30	5,990.83
La.	913.49	85.35	998.84	993.32	96.50	1,089.82
Md.	671.06	.....	671.06	355.00	25.00	380.00
Miss.	2,904.13	789.12	3,693.25	2,163.16	277.10	2,440.26
Mo.	2,422.49	258.70	2,681.19	2,079.69	257.74	2,337.43
N. M.	56.00	12.24	68.24	.....	.....	.....
N. C.	6,013.52	100.00	6,113.52	4,257.61	63.00	4,320.61
Okl.	355.33	96.41	451.74	1,294.65	134.72	1,429.37
S. C.	1,230.52	116.50	1,347.02	3,253.55	103.63	3,357.18
Tenn.	2,797.63	27.71	2,825.34	4,598.73	447.25	5,045.98
Texas	.....	17.50	17.50	1,751.17	659.02	2,410.19
Va.	6,685.37	1,394.66	8,080.03	7,855.92	907.73	8,763.65
	\$33,363.79	\$3,438.98	\$36,802.77	\$40,447.70	\$4,545.04	\$44,992.74

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It is evidently a book for the "common people".

Its great characters are great "Commoners". Moses was a shepherd, living in the open country, rising early and retiring early. He learned all the laws of health, even if he did not get them while attending school in Egypt. Jesus, the greatest Character of the BIBLE, was the "Greatest Commoner". His life was in deed the "simple life". Such a life is not only a life of HEALTH, but of right mental attitude to all environments—it is the normal life.

What such a man does is a model for all time.

Moses was not only the great law "giver". He was also the great law "liver". Jesus was a model of right action, always. He always set us the right "example". He retired early. He rose early. He lived in the open country. He went out to see the people. He lived their life with them. No wonder the common people heard him gladly. He was one of them. He set us many examples in GOOD HEALTH.

One of the very best is when he fed the multitude. Did you see how simple the whole plan was? Examine that MENU CARD—ONLY TWO items. The fish and bread, and these were enough, for all the people had plenty, and there was much left. Who of my readers has not partaken abundantly of corn bread and fish, and found it satisfying and abundant? And how well and "fit" you felt after it was finished.

Here is a "model" for all housewives—a meal of TWO ITEMS. This was a "balanced ration", no doubt. This was sufficient. What housekeeper would be willing to give a spread to her friends, and be limited to TWO items on the menu—and NO CONDIMENTS? But

here is a BIBLE authority, and the hands of its GREATEST MAN for just such a meal.

This must be the right way to feed folks, for this is the way Jesus went.

Let's try to get "in his steps" along lines of health, and what and when and how to eat. What would Jesus do? What foods would he put on the table—and how many? Well, we know, for here is HOW He did it. Two items on the menu and NO CONDIMENTS. No wonder Dr. W. A. Evans wrote a few days ago in his "How To Be Well" column, "ALL CONDIMENTS ARE harmful", for he had good BIBLE authority for saying this—the meal that Jesus served. In planning the "HEALTH MEAL" for the family you can not go far wrong if you take the Jesus PLAN—TWO items OF FOOD, AND NO CONDIMENTS.

"Did that car hit this woman?" asked the policeman.

"No," said a man standing near, "it slowed up for her to go by, and she fainted."

1926

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Military Day and Home School for Boys.

Brand new schoolhouse. Teachers live with pupils. Modern steam-heated dormitories. Training that comes from study and discipline. Military drill. Individual attention. Study hall at night, under supervision. Bible read daily at opening exercises. Cigarettes, tobacco, and hazing prohibited. \$15,000.00 in scholarships won by former pupils. Four \$100.00 scholarships available. Graduates admitted to college without examination.

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